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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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HARVARD COLLEGE
JAN 10 1928

NOTES AND COMMENTS

JANUARY, 1928

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Wise and Foolish Disciples

WITH the single exception, perhaps, of *The Light of Asia*, the popular narratives of the Buddha's life surround the great story with coloured clouds of phantasy, giving to one of the greatest of men the semblance of the hero of a fairy tale, and sometimes adding qualities of sentimentalism that are wholly out of place in one of the most rigorous thinkers in the history of mankind.

Much has been said, in these studies, regarding the radiant sense of humour which illumines the Buddha's teaching. It may not be untimely to illustrate another quality of his noble mind and soul: the sternness with which he could rebuke vanity and presumptuous folly. This is one side of the Buddha's intellect, another side of which comes out clearly in his practical teaching to sincere and faithful disciples, which will also be illustrated.

The Buddha's readiness to administer stern and well-deserved rebuke is finely and graphically shown in the story of the vain youth Sunakshatra, who had associated with members of the Buddha's Order, without being in any real sense a disciple, or making any earnest effort to develop the qualities that might in time have made him a disciple. His skilfully drawn portrait suggests certain persons who, in the earlier days, held a similar relation to The Theosophical Society: seekers after wonders and startling doctrines, full of a sense of their own importance, and ever ready to complain that the Movement did not fulfil their high expectations. These petulant critics were in general contemptuous of "mere morality" and discipline, and they often departed from the Movement loudly proclaiming its manifold shortcomings. It is edifying to find exactly the same futile and vexatious characters besetting the work of the Buddha two and a half millenniums ago.

Such a one was the youth Sunakshatra. Once upon a time, we are told, the Master was living among the Mallas, one of the tribes of the Ganges valley, having

his temporary home in a Malla village, or small town. As was his wont, the Master rose early in the morning, donning his yellow robe and taking his bowl, with the thought of going through the village to receive food. But he bethought him that it was too early to seek food, and that it would be well to go instead to visit a pilgrim, a wandering devotee of the clan of the Bhargavas, descendants of Bhrigu. The pilgrim had established himself in a pleasant garden, and thither the Master went.

Thereupon the pilgrim of the Bhargava clan spoke thus to the Master:

"Greeting to the worthy Master! The worthy Master is welcome! It is long since the worthy Master has had occasion to come hither. Let the worthy Master be seated! Here is a seat made ready."

The Master sat down on the seat that was made ready. The pilgrim of the Bhargava clan placed for himself another, lower seat, and sat beside him. Seated beside the Master, the pilgrim of the Bhargava clan addressed him thus:

"In days gone by, worthy Sir, in days long past, Sunakshatra, a son of the Lichchhavis, came to where I was, and said this to me: 'Bhargava, I have given up the Master! I will no longer remain for the Master's sake!' Is it so, worthy Sir, as Sunakshatra, the son of the Lichchhavis, asserted?"

"It is exactly as Sunakshatra, the son of the Lichchhavis, said. In days gone by, Bhargava, in days long past, Sunakshatra, the son of the Lichchhavis, came to where I was abiding. Coming to me and saluting me, he sat down by me; seated by me, Sunakshatra, the son of the Lichchhavis, spoke thus to me: 'I am giving up the worthy Master! I will no longer remain for the Master's sake!'

"When Sunakshatra, the son of the Lichchhavis, said this, Bhargava, I spoke thus: 'Sunakshatra, have I ever said, "Come, Sunakshatra! Abide with me!"?'

" 'No, worthy Sir!'

" 'Or hast thou ever said to me: "I shall abide with the worthy Master!"?'

" 'No, worthy Sir!'

" 'If this be so, vain man, as being what dost thou give me up?'

" 'But the worthy Master never performs superhuman works, miracles of magical power!'

" 'Did I ever say to thee, Sunakshatra: "Come, Sunakshatra! Abide with me, and I shall perform for thee superhuman works, miracles of magical power!"?'

" 'No, worthy Sir!'

" 'Didst thou ever say to me: "I shall abide with the worthy Master, if the Master will perform for me superhuman works, miracles of magical power!"?'

" 'No, worthy Sir!'

" 'If this be so, vain man, as being what dost thou give me up? What thinkest thou, Sunakshatra? Whether superhuman works, miracles of magical power, be performed, or be not performed, does the Law of Righteousness taught by me lead to the destruction of misery for him who fulfils it, and for whose sake it is taught?'

" 'It is true, worthy Master, that, whether superhuman works, miracles of magical power, be performed, or be not performed, the Law of Righteousness

taught by the Master does lead to the destruction of misery for him who fulfils it, and for whose sake it is taught.'

" 'If this be so, Sunakshatra, then what is accomplished by these superhuman works, miracles of magical power? Behold, vain man, how great is thy offence!'

" 'Yes, but the worthy Master teaches nothing concerning the knowledge of the beginning of the universe!'

" 'Did I ever say to thee, Sunakshatra: "Come, Sunakshatra, abide with me, and I shall teach thee concerning the knowledge of the beginning of the universe!"?'

" 'No, worthy Sir!'

" 'Didst thou ever say to me: "I will abide with the worthy Master, if the worthy Master will teach me concerning the knowledge of the beginning of the universe!"?'

" 'No, worthy Sir!'

" 'If this be so, vain man, as being what dost thou give me up? What thinkest thou, Sunakshatra? Whether knowledge of the beginning of the universe be taught, or be not taught, does the Law of Righteousness taught by me lead to the destruction of misery for him who fulfils it, and for whose sake it is taught?'

" 'It is true, worthy Master, that, whether knowledge of the beginning of the universe be taught, or be not taught, the Law of Righteousness taught by the Master does lead to the destruction of misery for him who fulfils it, and for whose sake it is taught.'

" 'If this be so, Sunakshatra, then what is accomplished by teaching concerning the knowledge of the beginning of the universe? Behold, vain man, how great is thy offence!'

" 'On many an occasion, Sunakshatra, praise of me was spoken by thee in the town of the Vajjis, the Lichchhavis, saying: "The Master is an Arhat, a supreme Buddha, possessing fully the method of instruction in wisdom, a welcome one, a knower of the worlds, unexcelled, a teacher of Radiant Beings and of mankind, the Master is the Buddha." Thus, Sunakshatra, on many an occasion was praise of me spoken by thee in the town of the Vajjis!

" 'On many an occasion, Sunakshatra, praise of the Law of Righteousness was spoken by thee in the town of the Vajjis, saying: "Well set forth by the Master is the Law of Righteousness, bearing immediate fruit, operating without delay, as who should say, 'Come and see!' leading to liberation, to be known by individual experience, full of intelligence." Thus, Sunakshatra, on many an occasion was praise of the Law of Righteousness spoken by thee in the town of the Vajjis!

" 'On many an occasion, Sunakshatra, praise of the Order was spoken by thee in the town of the Vajjis, saying: "Well ordered is the Master's Order of disciples, uprightly ordered is the Master's Order of disciples, justly ordered is the Master's Order of disciples, perfectly ordered is the Master's Order of disciples, suited to disciples of each class, worthy of sacrifices, worthy of gracious reception, worthy of gifts, worthy of reverent salutation, the unexcelled field of right deeds for mankind." Thus, Sunakshatra, on many an occasion was praise of the Order spoken by thee in the town of the Vajjis!

" 'I announce to thee, Sunakshatra, I make known to thee, Sunakshatra, that

there will be those who will say of thee: "Sunakshatra, the son of the Lichchhavis, had not the valour and endurance to live the pure life of a disciple under the ascetic Gotama; lacking valour and endurance, he has turned his back on the teaching and returned to the baser way." Thus, Sunakshatra, will they speak of thee!'

"Thus, Bhargava, did I address Sunakshatra, the son of the Lichchhavis, when he deserted this law and discipline, falling away, falling into punishment."

This vigorous and finely told story depicts with perfect art the character of the youth Sunakshatra, in the beginning eloquently praising the Buddha, the Law of Righteousness and the Order, but really attracted to the Master by the hope of beholding superhuman and magical powers and hearing startling doctrines of the beginning of all things. Seemingly drawn to the Master by desire for wisdom, his real motive was self-seeking, sensationalism, mental curiosity. The seed, fallen on shallow soil, at first sprang up and flourished, but presently withered and died. Lacking the true courage and endurance of the disciple, the willingness to sacrifice self, he became a deserter and incurred the stern censure of the Master.

The story draws the portrait of the Buddha with equal clearness. Not often in the Suttas are we given so direct an insight into the mind and heart of the great Master, his thought about the nature and purpose of his teaching, his estimation of displays of magical power and philosophical discussion, before the heart has been made clean. Some Western students, whose minds are coloured by the materialism of their time, have laid stress on this story as indicating that the Buddha entirely disbelieved in these superhuman powers and magical endowments, which were mere popular superstitions of a credulous age. But this is not so. This very story goes on to relate two incidents, both of them striking and dramatic, and illuminated by a keen sense of humour, which illustrate the Buddha's spiritual seership and his power to foresee and foretell future events, while the second shows him bringing to confusion a boastful miracle-monger by what would be called "action at a distance." The Buddha believed in the existence of these powers for the best of all reasons: because he possessed and constantly exercised them; but his aim and purpose was, not to exhibit feats of magic, but to impart wisdom to disciples seeking wisdom, and, so far as might be, to reveal the way of liberation to the whole world.

To teach wisdom to disciples seeking wisdom: this was the principal purpose; and justice has not yet been done to the penetrating power of his teaching, and to the fruit which it bears when put into practice.

The cogency and rigour of the Buddha's thinking are well illustrated in one of the Suttas, which is devoted to Recollection, as a means toward spiritual enlightenment. When considering this teaching, it is wise to remember that it was delivered to disciples, members of the Order; and to hold in mind what this implies. Before seeking admission to the Order, each one of them had "given up the life of house and family for the homeless life." They could not hold property; they were pledged to celibacy; they had no separate possessions; they had accepted the obligation of obedience to the Buddha and to those to whose

care he entrusted them: they had renounced self and self-seeking in the most practical way possible. What, then, did the Buddha direct them to do?

First, to gain the power of Recollection, to which this Sutta is devoted. We are told that, once upon a time, the Master was abiding among the Kurus, the same tribe whose princes took part in the great war of the Mahabharata. Abiding there, in one of the towns of the Kurus, the Master addressed his disciples, saying:

"There is one way of salvation, disciples, for the purification of beings, for the overcoming of grieving and lamentation, for the conquest of misery and dejection, for the increase of wisdom, for the attainment of Nirvana, namely, the establishment of the four kinds of Recollection.

"What are the four? In this world, disciples, a disciple with reference to the body abides considering the body, ardent, fully conscious, recollected, altogether putting aside both covetousness and dejection; with reference to sensations he abides considering sensations, ardent, fully conscious, recollected, altogether putting aside both covetousness and dejection; with reference to imaginings he abides considering imaginings, ardent, fully conscious, recollected, altogether putting aside both covetousness and dejection; with reference to forms of thought he abides considering forms of thought, ardent, fully conscious, recollected, altogether putting aside both covetousness and dejection.

"And how, disciples, does a disciple with reference to the body abide considering the body?

"In this world, disciples, a disciple, dwelling in the forest, or beneath a tree, taking the position of meditation on a seat, holding the body erect, keeps his mind firmly fixed on recollection. Recollected, he draws each breath; recollected, he exhales it. When he draws a long breath, he is conscious that he draws a long breath; when he exhales a long breath, he is conscious that he exhales a long breath. When he draws a short breath, he is conscious that he draws a short breath; when he exhales a short breath, he is conscious that he exhales a short breath. He practises himself to be aware of his whole body as he draws each breath. He practises himself to be aware of his whole body as he exhales each breath. He practises himself to control and tranquillize the energies of the body as he draws each breath. He practises himself to control and tranquillize the energies of the body as he exhales each breath.

"Just as, disciples, a skilled turner, or turner's assistant, when he makes a long turn of the lathe, is conscious that he makes a long turn of the lathe, or when he makes a short turn of the lathe, is conscious that he makes a short turn of the lathe, in just the same way, disciples, a disciple is conscious when he draws a long or short breath, when he exhales a long or short breath. He practises himself to be aware of his whole body, to control and tranquillize the energies of the body, as he draws each breath.

"Thus he abides considering the body, whether with reference to his own body, or with reference to the bodies of others, or with reference to both. He is regardful of the character of beginning in the body, or of the character of passing away, or of both. Realizing that such is the body, his recollection is established in the

measure of this knowledge, in the measure of this detailed recollection. In this way, disciples, a disciple with reference to the body abides considering the body.

"Again, disciples, a disciple, while he is walking, is conscious that he is walking; while standing, he is conscious that he is standing; while seated, he is conscious that he is seated; while lying down, he is conscious that he is lying down; in whatever way his body is disposed, he is conscious that it is so disposed. And he abides unswayed by outer things, nor covets anything in the world.

"Again, disciples, a disciple, when advancing or withdrawing, is fully conscious of it. In looking toward, or away from, anything, he is fully conscious of it. In bending or extending his arm, he is fully conscious of it. In eating, in drinking, in chewing, in tasting, he is fully conscious of it. In walking, in standing, in sitting, in sleeping, in waking, in speaking, in keeping silent, he is fully conscious of it."

So far, so good. The disciple must be thoroughly awake, aware, alert, at all points, in every moment. He must be positive, ardent, intent, never dreamy, drifting, comatose. With regard to what is said of breathing, it may be worth noting that, while even breathing does in fact tranquillize the bodily energies and emotions, this is not the point in the present case. It is a question, not of any kind of 'Yoga-breathing,' but of alertness, awareness, watchfulness. At any moment the disciple must know exactly what his body is doing, and in what way.

But this is only the beginning, a means to an end. That end is complete conquest of the body and the energies and desires of the body. To gain this end, the Teacher takes a somewhat rigorous course. He impresses on his disciples, and teaches them to impress on their own minds, not only the need for unbroken recollection regarding the body, but the still greater need to realize the transitory, unenduring nature of the body; nay, more, to dwell on what Saint Paul calls the corruption of the body. This may seem to us too rigorous; but we should consider the extent to which the worship of the body and its appetites is carried in our day and generation; the enormous amount of energy that is expended on pampering the body and ministering to its desires and to the vanities which spring from these desires. The Buddha is convinced that, until this flood of bodily desires and imaginings is stemmed, there is no possibility of rising to the higher states of consciousness above bodily and animal consciousness, with their highly coloured psychical reflections and reverberations. Therefore he goes to the heart of the matter as vigorously and incisively as does Saint Paul. The teaching continues:

"And further, disciples, a disciple considers this body, upward from the sole of the foot, downward from the crown of the head, enclosed within its covering of skin, realizing that this body is made up of hair, nails, teeth, skin, flesh, sinew, bone, marrow, kidneys, heart, membranes, spleen, lungs, intestines and other organs, filled with substances subject to decomposition. It is just as though there were a bag filled with various kinds of grain, namely, upland rice, lowland rice, kidney beans, broad beans, oil seeds, husked rice, and a keen eyed man were to pour forth and examine the contents, recognizing the upland rice, the lowland rice, the kidney beans, the broad beans, the oil seeds and the husked rice; so the disciple realizes the contents of the body, from the sole of the foot to the crown

of the head, enclosed within its covering of skin, filled with all manner of impurities. So the disciple attains full realization regarding the body, whether it be his own body or the body of another. He recognizes in the body the character of beginning and the character of passing away. Realizing that such is the body, his recollection is established in the measure of this knowledge, in the measure of this detailed recollection. In this way, disciples, a disciple with reference to the body abides considering the body.

"And further, disciples, a disciple considers this body however it may be placed, however it may be disposed, as consisting of the elements, namely, that the body consists of the element of earth, the element of water, the element of heat, the element of air. It is just as though a skilled butcher, or butcher's assistant, having slaughtered a cow, setting up his stall at a place where four roads meet, divides the body into pieces; so the disciple recognizes that his body consists of the elements, namely, the element of earth, the element of water, the element of heat, the element of air. Realizing that such is the body, his recollection is established in the measure of this knowledge, in the measure of this detailed recollection. In this way, disciples, a disciple with reference to the body abides considering the body."

It may well be thought that this is a somewhat repulsive comparison. It is so, without doubt, and it is so because the purpose of the Teacher is to arouse and establish a feeling of revulsion, to counteract the mood of infatuation, of slavish pampering, which is so nearly universal. This idolatrous service of the body, "whether it be one's own body or the body of another," can only be killed by strong revulsion. This definite purpose, to arouse a mood of strong revulsion, is made clear by the passages which follow, and which are rather grimly called the "nine charnel grounds," places where corpses were thrown, to disintegrate and decay. Of these, only one need be translated:

"And further, disciples, it is as though a disciple were to see a body cast away on a charnel ground, being eaten by crows, or being eaten by buzzards, or being eaten by vultures, or being eaten by dogs, or being eaten by jackals, or being eaten by vermin of various kinds, and, considering his own body, should realize that such is the body, with such a destiny, which it cannot escape."

But, besides this mood of revulsion, which the Teacher considers it necessary to arouse and sustain, there is another side of the problem. When the tyranny of the body has been overthrown, the time comes to recognize it as a useful, nay, an indispensable servant. And the Buddha has laid down detailed directions for his disciples, concerning the right care for the body. He is entirely opposed to the extremes of self-torture to which many of the ascetics of his day went, often with motives of vanity. He is equally opposed to the neglect of bodily cleanliness and order, of which these same ascetics were often guilty. There are complete directions for regular washing of the body, with hot and cold water, for the proper clothing of the body, and the way in which the garments of the disciple should be worn, including the yellow, or saffron-coloured robe, which was the uniform of his Order; and equally detailed directions regarding the proper posture of the body, in standing, walking, sitting, resting. In all things, at each

moment, there must be complete recollection and awareness. And no least detail of good manners or courtesy is overlooked. Here, as in all things, the Buddha follows the golden mean.

But the Teacher indicated four fields of recollection, namely, with reference to the body, with reference to sensations, with reference to imaginings, and with reference to forms of thought. We come now to the three remaining to be considered.

"And how, disciples, does a disciple with reference to sensations abide considering sensations?

"In this world, disciples, a disciple experiencing a pleasant sensation, is conscious that he is experiencing a pleasant sensation; when he experiences a painful sensation, he is conscious that he is experiencing a painful sensation; when he is experiencing a sensation which is neither painful nor pleasant, he is conscious that he is experiencing a sensation neither painful nor pleasant; when he is experiencing a pleasant sensation involving the flesh, he is conscious that he is experiencing a pleasant sensation involving the flesh; when he is experiencing a pleasant sensation not involving the flesh, he is conscious that he is experiencing a pleasant sensation not involving the flesh; when he is experiencing a painful sensation involving the flesh, he is conscious that he is experiencing a painful sensation involving the flesh; when he is experiencing a painful sensation not involving the flesh, he is conscious that he is experiencing a painful sensation not involving the flesh; when he is experiencing a sensation neither painful nor pleasant involving the flesh, he is conscious that he is experiencing a sensation neither painful nor pleasant involving the flesh; when he is experiencing a sensation neither painful nor pleasant not involving the flesh, he is conscious that he is experiencing a sensation neither painful nor pleasant not involving the flesh.

"Thus he abides considering sensations, whether they be his own sensations or the sensations of another. He is aware of the beginnings of sensations. He is aware of the passing of sensations. Thus he recognizes the nature of sensations, and his recollection with reference to sensations is established in the measure of his knowledge, in the measure of his complete recollection. Thus he abides unswayed, coveting nothing in the world. Thus, disciples, does a disciple with reference to sensations abide considering sensations.

"And how, disciples, does a disciple with reference to imagination abide considering imagination?

"In this world, disciples, whenever he has a passionate imagination, he is conscious that it is a passionate imagination; whenever he has a dispassionate imagination, he is conscious that it is a dispassionate imagination; whenever he has an imagination coloured by offence, he is conscious that he has an imagination coloured by offence; whenever he has an imagination free from offence, he is conscious that he has an imagination free from offence; whenever he has an imagination coloured by delusion, he is conscious that he has an imagination coloured by delusion; whenever he has an imagination free from delusion, he is conscious that he has an imagination free from delusion; whenever he has an intent imagination, he is conscious that he has an intent imagina-

tion; whenever he has a distraught imagination, he is conscious that he has a distraught imagination; whenever he has an exalted imagination, he is conscious that he has an exalted imagination; whenever he has an unexalted imagination, he is conscious that he has an unexalted imagination; whenever he has a low imagination, he is conscious that he has a low imagination; whenever he has a high imagination, he is conscious that he has a high imagination; whenever he has a concentrated imagination, he is conscious that he has a concentrated imagination; whenever he has an unconcentrated imagination, he is conscious that he has an unconcentrated imagination; whenever he has a liberated imagination, he is conscious that he has a liberated imagination; whenever he has an unliberated imagination, he is conscious that he has an unliberated imagination. Thus he considers the imagination, whether in himself or in another. He is aware of the beginnings of imagination, and of the passing of imagination, and, realizing that such is imagination, his recollection with regard to imagination is established in the measure of his knowledge, in the measure of his complete recollection. Thus he abides unswayed, coveting nothing in the world. Thus, disciples, does a disciple with reference to imagination abide considering imagination.

"And how, disciples, does a disciple with reference to forms of thought abide considering forms of thought?

"In this world, disciples, with reference to the forms of thought a disciple abides considering the forms of thought in the five obscurities.

"And how, disciples, does a disciple with reference to the forms of thought abide with reference to the forms of thought in the five obscurities?

"In this world, disciples, a disciple having within himself a sensual form of thought, is conscious of having within him a sensual form of thought; or not having within him a sensual form of thought, he is conscious of not having within him a sensual form of thought; and he is also conscious of how the uprising of a sensual thought not yet arisen comes about, and how the rejection of a sensual thought which has arisen is accomplished, and how in the future the uprising of a sensual thought which has been rejected may come about.

"Or having within him an envious form of thought, he is conscious of having within him an envious form of thought; or not having within him an envious form of thought, he is conscious of not having within him an envious form of thought; and he is also conscious of how the uprising of an envious thought not yet arisen comes about, and how the rejection of an envious thought which has arisen is accomplished, and how in the future the uprising of an envious thought which has been rejected may come about.

"So also with regard to thoughts of sloth and torpor; with regard to thoughts of vanity and vacillation; with regard to thoughts of doubt. The disciple is conscious of having, or not having, within him these forms of thought; of their uprising, their rejection, and the danger of their return, even when they have been rejected."

The Teacher goes on to consider further fundamental classes of thought and consciousness, but their analysis must be deferred for another occasion. We

have reached the mid point of the discourse, the turning point, from which the teaching gradually ascends to the more spiritual states of consciousness. There is no sharp break, but rather an ordered and necessary transition. Beginning with recollection, alert awareness of the body and simple bodily acts like breathing, the disciple has learned to be conscious of what his body is doing at each moment, and in what way each act is being done. We gradually pass upward to awareness of sensations, to awareness of imaginings, to awareness of thoughts. But a spiritual element has already made its entrance, or, to speak more truly, has been present implicitly from the beginning. When a disciple is aware that he is harbouring an imagination coloured by delusion, he has already gone far toward overcoming that delusion, to receiving and assimilating the spiritual light which that delusion would have shut out. So with each step. If recollection regarding each detail be faithfully practised, spiritual unfolding inevitably follows. The steps of that unfolding remain to be considered.

How can we tell if we are lacking in wisdom?
By the following signs;
(1) *If we are always proving ourselves in the right.*
(2) *If we judge rashly in thought.*
(3) *If we attach ourselves to trifles.*
(4) *If we are always quoting others in support of our own opinions.*
(5) *If we have an abrupt manner.*
(6) *If we are full of self-excuses.*
(7) *If we choose for ourselves.*

AUGUSTUS DIGNAM.

SIGNS AND PORTENTS

IT is seven years since the first publication of *The Outline of History*, in which Mr. H. G. Wells attempted to turn from his own field of imaginative fiction and pseudo-science, "to tell, truly and clearly, in one continuous narrative, the whole story of life and mankind so far as it is known to-day." He had succeeded in engaging, for this undertaking, the interest and assistance of a number of English scholars, whose names he lists in the Introduction, and "the advice and editorial help of Mr. Ernest Barker, Sir H. H. Johnston, Sir E. Ray Lankester and Professor Gilbert Murray," are specially acknowledged on the Title-page. Though Mr. Wells was careful to point out that "of course none of these generous helpers are to be held responsible for the judgments, tone, arrangement, or writing of this *Outline*," and that "in the moral and political implications of the story, the final decision has necessarily fallen to the writer," the inclusion of their names lent to his work a weight it would not else have had, and appeared to support his pretensions to write as the amanuensis of modern science and research. His assertions and summaries, therefore, passed at first largely unchallenged by the public he addressed; and as he wrote of the first men on the earth with the same graphic power and wealth of realistic detail as had marked his earlier phantasy of *The First Men in the Moon*, it was easily assumed that the vividness of the picture was an index of its truth. The reader believed himself instructed, while he knew he was stimulated and entertained; and for this reason—and another to which we shall later refer—the book proved enormously popular. In one form or another, over a million copies were sold to the English reading public, and Mr. Wells's views of life and of history, reflected from so many facets, became a noticeable factor in the drift of popular opinion and belief.

What those views are, may be suggested by a few sentences culled from the Introduction.

"Our internal policies and our economic and social ideas are profoundly vitiated at present by wrong and fantastic ideas of the origin and historical relationship of social classes. . . . It [the *Outline*] is an attempt to tell how our present state of affairs, this distressed and multifarious human life about us, arose in the course of vast ages and out of the *inanimate clash of matter*, and to estimate the quality and amount and range of the hopes with which it now faces its destiny. It is one experimental contribution to a great and urgently necessary educational reformation, which must ultimately restore universal history, revised, corrected, and brought up to date, to its proper place and use as the backbone of a general education. We may 'restore,' because all the great cultures of the world *hitherto*, Judaism and Christianity in the Bible, Islam in the Koran, have used some sort of cosmogony and world history as a basis. It may indeed be argued that without such a basis any really binding culture of men is inconceivable.

". . . There are, moreover, quite a number of nominally Universal Histories in existence, but they are really not histories at all, they are encyclopædias of history; they lack the unity of presentation attainable only when the whole subject has been passed through *one single mind.*"

The italics are ours. It is history as it has been able to pass through "one single mind," Mr. Wells's mind, with all its prejudices and predilections and emotional reactions, which he presents to us as the established conclusions of science and as the basis of a new world culture; asking us to correct our "profoundly vitiated" economic and social ideas, and to replace the outworn superstitions of ancient faiths, by a vision of life rising, not from the Breath of the Spirit, not from the Word made flesh, but from "the inanimate clash of matter."

It is not surprising, therefore, that when, in the past year, a new and revised edition of the *Outline* appeared, it was met with a direct attack by an ardent apologist of the Roman Church. Mr. Hilaire Belloc, who, in addition to his studies in military strategy, has given much thought to the resetting of historical incidents in a light more favourable to his Church, published *A Companion to H. G. Wells's "Outline of History,"* in which he subjected the *Outline*, chapter by chapter, to a searching and destructive analysis, challenging both the soundness of Mr. Wells's "science," and the fitness of this "single mind" to serve as a sieve through which history was to be strained. There can be no doubt, in the mind of anyone who reads the *Companion*, that Mr. Belloc makes his challenge good and proves his case,—so far, that is, as he confines it to Mr. Wells and his work, which, unfortunately, he does not always do. As one reviewer remarked, he utterly discredits Mr. Wells "in his vital rôle of stenographer," and shows that not only with regard to the faiths which he ridicules, but also in the science at whose dictation he claims to write, he is "in many respects, less of an encyclopædia than an ignoramus," clinging to theories which science itself exploded twenty years ago.

Mr. Wells, stung to the quick, threatened in reputation, revenue, and his most cherished prejudices, retorted in an apparently hurried, and certainly furious and ill-advised booklet, *Mr. Belloc Objects To "The Outline of History."* As Mr. Belloc had, pertinently enough, characterized Mr. Wells's outlook upon life as "suburban" and "muddle-headed," Mr. Wells impertinently replies that Mr. Belloc is "compactly stout," and that he has seen him "dodging about" in Soho—which does not really answer a charge of muddle-headedness. But worst of all he makes the mistake of accusing Mr. Belloc of having invented the "modern European culture and science," whose consensus of opinion he opposes to the *Outline;* for the door is thus thrown wide open to Mr. Belloc's final and crushing rejoinder—*Mr. Belloc Still Objects*—where he has but to give a list of eminent biologists, with brief quotations from their works, and to express his amazement that Mr. Wells should really have been ignorant of the very existence of such authorities in the science whose conclusions he professes to report.

The widespread amusement which the set-to has accorded, has been, on the

whole, a healthy reaction; but the actual grounds and implications of the controversy are far too serious to be dismissed with such laughter as bull baiting and slap-stick comedy can be counted upon to provoke. It is, in miniature, a true reflection of the crisis which the world faces to-day,—the crisis which The Theosophical Society was founded to meet. The protagonists are whole-heartedly sincere in their belief in the views which they advocate; and the fact that they are amateurs, in science and theology alike, makes them the more typical. Mr. Wells, and millions like him, do honestly believe (so far as emotional beliefs are ever honest) that science has sounded the death knell of all other creeds; that evolution has proceeded by a "Natural Selection" responsive only to physical forces and blind climatic changes, without guiding purpose or design; and that the usefulness of the old moral moulds has been outgrown with the recognition that immortality is but a myth. Mr. Belloc, and other millions, do honestly believe that in their own special communion are a divine authority and truth that are unique. If Mr. Belloc has rendered us a service by showing how unscientific is much that is taught in science's name, we are equally his debtor for a clear-cut statement of what he would have us substitute in its place. Let him speak for himself.

"The Catholic Church is to Mr. Wells (as to all his kind) one religion out of many religions. . . . But the whole point of the Catholic Church is that, true or false, it stands quite apart from anything else in the history of our Race. It assumes, as no other system ever did, a universal Divine and absolute authority: and that authority not vague but detailed, specialized, insistent, manifold, covering all human life.

"The Catholic Church says 'I am of God, none else is of God.'"

It is the old conflict: not between science and religion, but between science misunderstood and theology become sectarian. False science and false theology, arrayed one against the other, and alike robbing mankind of religion and of truth. It matters very little what Mr. Wells and Mr. Belloc may individually believe, or which may have come off the better, and scored most heavily against the other, in the duel between them. Mr. Wells says truly: "Neither Mr. Belloc nor myself is a very profound or exhaustive philosopher. In ourselves we are very unimportant indeed. But we have this in common, that we can claim to be very honestly expressive of the mental attitudes of clearly defined types of mind, and that we are sharply antithetical types." It matters very greatly that these two sharply antithetical types, should have come to stand, in popular thought, for science and religion; and that throughout our public schools and colleges, often as part of the prescribed and enforced curriculum, science should be mistaught, as Mr. Wells misteaches it, with covert, or open, sneers at all for which religion stands. It matters very greatly that the teaching of religion, and ethics and morality, should have had to be banished from our public schools,—for reasons which Mr. Belloc's claim for his church makes clear. The sectarian spirit will not brook the thought that "the faiths are all brothers, some older, some younger." It must have all or nothing. "I am of God, *none else is of God.*" It is easy to understand, there-

fore, why, since each such "religion" could not be given all at the hands of our school boards, it has been given nothing. But the effect has been to surrender the instruction of the youth of our country to such "science" as Mr. Wells's. For let it be clearly noted that it is not, and never can be, science itself which is taught in our schools, but only what purport to be summaries of science; and it is impossible to summarize except by putting forth conclusions and interpretations of fact, rather than fact itself, so that it is always the teacher's own philosophy and outlook upon life which his summary reflects.

How different such second-hand teaching is from that of those who are dealing directly with the facts, may be illustrated by Mr. Wells's contemptuous references to " 'Design,' whatever that is," and the heavy sarcasm with which he continues: "Mr. Belloc, I gather, calls it design again here and makes his Creative Spirit, which has already urged these two individuals, lions or liver flukes or fleas or what not, to make an effort and adapt themselves, lead them now to their romantic and beneficial nuptials." He is attempting to defend himself against Mr. Belloc's attack upon his interpretation of Natural Selection, and has referred to Sir Arthur Keith—one of the few distinguished biologists who still adheres to the original theory—as his authority. But within the last few months Sir Arthur Keith has spoken for himself upon the marvellous way in which design permeates the whole process of growth and evolution. In his Presidential Address before the British Association of Science, he likens the evolution of life-forms to the evolution of the motor car, and points out that: "The public has selected its favoured types of car, but it has had no direct hand in designing and producing modifications and improvements which have appeared year after year. To understand how such modifications are produced, the inquirer must enter a factory and not only watch artisans shaping and fitting parts together, but also *visit the designer's office.*"

To Mr. Wells, there is no "designer's office." How can there be when there is no "design?" The second-hand scientist will tell us that cars are turned out by blind machinery, down to the last screw and rivet, the last polish of the paint. He has never entered the factory; never watched the artisans at work; never thought of the human *purpose* the car is designed and built to serve.

But Sir Arthur Keith does not stop with that. A little later he says:

"With these recent discoveries new vistas opened up for students of evolution. The moment we begin to work out the simile I have used, and compare the evolutionary machinery in a motor factory with that which regulates the development of an embryo within the womb, we realize how different the two processes are. Let us imagine for a moment what changes would be necessary were we to introduce 'embryological processes' into a car factory. We have to conceive a workshop teeming with clustering swarms of microscopic artisans, mere specks of living matter. In one end of this factory we find swarms busy with cylinders, and as we pass along we note that every part of a car is in process of manufacture, each part being the business of a particular brigade of microscopic workmen.

"There is no apprenticeship in this factory, every employee is born, just as a hive-bee is, with his skill already fully developed. No plans or patterns are supplied: *every workman has the needed design in his head from birth.* There is neither manager, overseer, nor foreman to direct and co-ordinate the activities of the vast artisan armies. And yet if parts are to fit when assembled, if pinions are to mesh and engines run smoothly, there must be some method of co-ordination. It has to be a method plastic enough to permit difficulties to be overcome when such are encountered, and to permit the introduction of advantageous modifications when these are needed. A modern works manager would be hard put to it were he asked to devise an automatic system of control for such a factory, yet it is just such a system that we are now obtaining glimpses of in the living workshops of nature.

"I have employed a crude simile to give the lay mind an inkling of what happens in that 'factory' where the most complicated of machines are forged—the human body and brain. The fertilized ovum divides and redivides; one brood of microscopic living units succeeds another, and as each is produced the units group themselves to form the 'parts' of an embryo. Each 'part' is a living society; the embryo is a huge congeries of interdependent societies. How are their respective needs regulated, their freedom protected and their manœuvres timed? Experimental embryologists have begun to explore and discover the machinery of regulation. We know enough to realize that it will take many generations of investigators to work over the great and new field which is thus opening up. When this is done we shall be in a better position to discuss the cause of 'variation' and the machinery of evolution."

We need not underscore the difference in tone and temper, and the still wider difference in spiritual significance, between this first-hand account by Sir Arthur Keith and the second-hand "report" of his "conclusions" which Mr. Wells purports to give. They speak for themselves. But what we have to note is that Mr. Wells does really believe that he has been only putting into his own words what his master has said. It is not a question of opposing scientific theories. It is an evidence of the profound but unconscious distortion which scientific theories undergo as they are passed through a mind dominated by its own predilections, prejudices and emotions. All that is uncongenial to such a mind is automatically sifted out and rejected, until black becomes white and white black, and the omnipresence of design in all the processes of life becomes its absence and negation. And it is so that "science" is being taught in all our schools. The teacher, unconscious of the substitution, presents, as its established truths, the summary his own mind has made, and teaches, in its august name, his own instinctive and unchecked philosophy. Do we wonder that Tennessee wished none of it; voted not to tax its citizens that such views of "evolution" should be forced upon their children? Yet Tennessee's action was met by a storm of protest, and the whole educational world was up in arms in defence of "academic freedom." It is one thing to give freedom to the seeker for truth; it is quite another to give unlimited licence to the teacher of youth to teach what and how he pleases. The system

of compulsory education of our public schools is not the place for "academic freedom."

It is more than a full generation since "science" has thus held the field in our popular education to the exclusion of religion, and there has been time to observe something of the result. It is significant that upon this Mr. Belloc and Mr. Wells should have reached much the same opinion: that Mr. Wells is himself its typical product: that in him and in the popularity of his *Outline*, we may see "the religious revolution through which the English-speaking Protestant culture is passing, and the pace of that revolution." Mr. Wells is not the leader of the herd, he is its follower, and it is to this—more even than to his own marked talents—that the wide circulation of his book is due. He is reporting, not science, but the emotional reaction of the times to what it has been taught as science. He teaches what his readers wish to believe,—and, wishing, persuade themselves they do believe: that this life is all; that religion has played its part; that the restraints of the old moral moulds may be cast aside; that reverence is but superstition; that the great and the gentle are as small and crude as we; and that in this new era of democracy and freedom, the soldier and the priest are alike anachronisms, since there is no need either to fight or to pray.

The closing passages, both of Mr. Belloc's *Companion* and of Mr. Wells's reply to it, deserve more attention than they have received. In them we find again an unexpected and significant agreement, the same judgment being reached, from opposite points of view, of the far-reaching effect of the revolution our generation has seen, and of the gravity of the crisis our civilization fronts. From Mr. Wells it comes as threat, thinly cloaked with sentimental regret; from Mr. Belloc, with a note of despair.

"It may be," writes Mr. Wells in closing "we have been pouring new wine into old bottles. It may be better to admit frankly that if man is not fixed, Christianity is, and that mankind is now growing out of Christianity; that indeed mankind is growing out of the idea of Deity. This does not mean an end to religion, but it means a fresh orientation of the religious life. It means a final severance with those anthropomorphic conceptions of destiny, that interpretation of all things in terms of personality and will with which religion began. For many of us that still means a wrench and an effort. But the emphatic assertions of Mr. Belloc, the stand that Catholicism, as he expounds it, makes against any progressive adaptation to the new spirit in human life, may render that effort easier."

This was to be expected from Mr. Wells. He had told us much earlier that he was "not a Christian"; he had paid his compliments to Mr. Belloc's faith as a "neat and jolly marionette show of the unchanging man and his sins and repentances and mercies, his astonishing punishments, and his preposterous eternal reward among the small eternities of the mediæval imagination." He had boasted "I strut to no such personal beatitude," and had declared that "the essential distinction of the newer thought in the world is in its denial of the permanence of the self." He concludes as he began. But

we have been less prepared for the profound pessimism of Mr. Belloc's final words:

"Men hesitate to say it; they are afraid of facing the truth in the matter, but truth it is: the foundations have gone.

"I do not mean that in their place other foundations may not be discovered. I do not predict chaos, though chaos is a very possible result of it all. What I do say is that Christian morals and doctrine, and all that they meant, are, in our English-speaking world, much more than in any other part of contemporary white civilization, in dissolution.

"This is no place in which to discuss the remedies (if any practical remedies be available) or even the probable results of so vast a revolution; but it is the place in which to emphasize the truth that the revolution has taken place.

"It is a revolution in doctrine, discipline, morals, and intellectual action, as complete as any that we can find recorded in History since the conversion of the Roman Empire to the Catholic Church. It applies only to a section of the modern world, the section which I have mentioned: Britain, America and the Dominions: but that is a very important section of the modern world, and (what is of chief interest to us) it is the section wherein we live, of which we are citizens, to which we owe allegiance, and with whose fate our own and that of our children is bound up.

"I will add no more."

From time immemorial, the strategy of the great Lodge of Masters has been to wrest victory from defeat. It was on the cross, condemned, rejected, that Christ won the world, and through death passed to his resurrection.

This, which Church and laity forget, Theosophy ever remembers. No "lost cause" is lost to it. Defeat is but the means and price of victory; the bugle call of time and opportunity.

"When all men have said 'Impossible,' and tumbled noisily elsewhither, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that, and ask no man's counsel, but thy own only and God's."

The call has sounded. "He that hath an ear, let him hear what the Spirit saith unto the churches."

HENRY BEDINGER MITCHELL.

THE CROSS

FAR away and long ago it was the fashion for small girls to work horrible little cross-stitch mottoes on canvas. When completed these were used to propitiate those in authority. One, bearing the legend, "No Cross, no Crown," endeared itself by its brevity, and every teacher in the land possessed them by the barrel, for we turned them out in teeming thousands. At the age of ten we knew the motto was true because grown-up people had made it up, but later, as we passed on our way through the Hall of Learning, there was "great argument about it and about," a disposition to suspect that an old-fashioned generation was trying "to put one over" on us, and a deal of staggering under home-made crosses in the effort to prove that there was no such a thing, for it is incredible what those will endure who spend their time taking elaborate precautions against crucifixion. Those, for instance, who paraphrase the basic truth that "God is Love" into some mayâvic fallacy of their own, such as "He only wants us to be happy,"—a statement entirely false if it means plenty of pink cotton wool for everybody here and now; or those professed hedonists who look the other way and refuse to be reminded of unpleasant things; or those professed optimists who would "whoop things up" in the best of all possible worlds; or, and most dismal of all, those pseudo-philosophers of the cheerful cults, who think to explain the cross away as a little error of the unenlightened, and to disperse the central fact of the universe by a laying on of helpless hands, by a reiteration of baseless affirmations, or by untimely demonstrations which would flaunt karmic law. And all other futile paste and paper screens that come clattering about our heads as the winds of necessity blow. But the most vociferous denier knows in his heart that the Cross is a fact, and proves it by instant scuttle to some sounder formula as soon as "trouble troubles him."

It saves time to begin by admitting that the Cross is a fact,—that the world is sown with it like a post-war French cemetery. The loudest repudiator of us all is staggering up the hill beneath his own, and his eyes laugh into other eyes from under a crown of thorns. For man is greater than his creeds and braver than his fears; we carry, one and all, for those who have eyes to see, the sacred stigmata, and Everyman is Chrestos.

There hangs in a Brussels Gallery a Crucifixion. Its value to art is not in question here, but regarded as a theosophical document, it is of arresting interest to the student. The Christ hangs between the two thieves, and it is especially to the latter that the eyes are drawn and drawn again, for whether the artist knew it or not, here are Higher and Lower Manas and their reactions to Buddhi. The condition of the malefactor on the left can hardly be hinted at—he endures his passion and it is the passion of revolt. Suffice it to say that with all the strength of his young strong body he is wrenching himself free, his

right hand already torn from the nail and raised in cursing, the effect of the whole figure being one of indescribable malignant alienation. The malefactor on the right is on another plane of consciousness. In his extremity he has now become aware of the Master, who is so keenly aware of him, and in the glance that passes between them, Master and disciple recognize each other. He attempts no exculpation, demands no material miracle; he only asks to be remembered, and with the prayer and the Master's instant answer he already treads the path to Paradise. Between these two extremes we all meet our Cross.

There is another picture in this gallery—the "Pieta with St. Francis" of Rubens. You who have seen it will remember the noble beauty of its masses, its exquisite colouring. Unless you are Rubens-daft, you have undoubtedly permitted yourself the usual critical snub—for why, oh why, must all his women have the arms of the village blacksmith, why this, and why that? And then perhaps it came to you that Rubens, in common with all the great masters, if they are great enough, knew more than he knew, was perchance inspired by a Lodge Messenger to paint this picture? We can afford to give him his way with brawn and muscle, and apply ourselves to spiritual meanings. The painting is a Pieta, and it is something more. In the funny date-ignoring mediæval way, St. Francis stands with the other mourners round the beautiful down-lifted Christ; and who has a better right? But this group is not the heart of the picture. At one side two great indignant angels sweep in on wings carrying the spear, in the foreground lie the superscription and the crown of thorns, for this is an assemblying of the instruments of the Passion. But it is in the unforgettable loveliness of the kneeling Magdalene that all significance is concentrated. She is meditating on sin. In vain one would describe a thing like this; in vain one brings home disappointing photographs thinking to renew the spell,—only as the beauty and the strangeness are printed on the retina of the inner eye can that be done. She holds the nails. The right hand one, whether by accident? design? points toward her heart, but is forgotten. On the left nail, in tranced absorption, she meditates. Her senses are sealed. She is not a human woman, but a state of consciousness, and that consciousness is occupied exceedingly with the nail of His feet. The correspondences she is working out are not in the mind but in the heart. Working them out for herself, working them out for us, through all time as it stretches backward and all time as it stretches on. Compared to the dumb passion of her visioning, even the grief of the group behind her seems an easy thing; compared to the tense stillness of her realization, even the eyes that watch the body of the Master seem blind.

We cannot leave Mary Magdalene to make this meditation alone. We *must* share her vigil and her vision. However long we shrink and evade, we must know with a certainty beyond all knowing that the nails of the hand are forged by the massed cruelty and greed of man; that the thorns are the harvest of all the idle and evil thoughts of man; that the superscription is the sum of the fostered ignorance and the stupid scorn of man; that as the soldier who "saw

that He was dead already" pierced Him with a spear, so we, recking nothing of the Living Christ, pierce Him with our nonchalance and our forgetting: that the nail of the feet is driven whenever the besotted race of man—"for the tidal wave of life mistakes some little ripple blue"—follows the line of least resistance, travels the primrose paths, seeking only his pleasures. When this realization comes we shall surely turn to where we belong—to our crosses—thus hastening the day Be With Us.

Malefactors one and all, the question is not whether we are crucified in time on the cross of matter. It is obvious. It is not whether we can by insane projection of the unregenerate will wrench ourselves free. We can, in some measure, and for a little while. It is only whether we are permitting the Cross so to mould us that by-and-by we shall find ourselves to be one with the Heavenly Man—crucified in space with arms outstretched in universal love and rapture. Then we shall be with Him in Paradise. For Everyman is Christos.

L. S.

The greatest thing in all the world is character, and the crown of character is holiness.—IAN MACLAREN.

FOR BEGINNERS

Self-Examination

MODERN psychology lays great stress on the influence of what it terms the subconscious, and asserts that our actions are caused, to a surprisingly large extent, by motives, desires and feelings of which we are either quite unconscious, or which we sense only vaguely. It is not difficult to see the truth of this in the case of others, but few men are willing to believe that they themselves are so influenced. Fear, vanity, envy, unworthy desires of all kinds, are expert at concealing themselves behind a cloak of plausible excuses, with the result that in many cases their presence is never even suspected by the one they dominate, though often apparent enough to onlookers. No one likes to think of himself as a puppet moved here and there by strings pulled from behind the scenes. It is, moreover, obviously impossible to control that of which we are not aware. It follows that if we are to be masters of ourselves, few things are more important—and, as we shall discover, few more difficult—than to learn to know our own motives.

In its emphasis on the subconscious, psychology is not revealing anything new. It is merely putting into modern terminology a fact known to the spiritual writers of all ages. These spiritual writers have a great advantage over the psychologists in that they knew and dealt not only with the subconscious mind, but with the superconscious as well, which the psychologists have yet to discover.

Very little observation of ourselves or of others will demonstrate the truth of the Theosophical teaching that there are two natures in every man, a higher and a lower, and that these two are constantly at war with one another. The battlefield is the man's mind, which stands between, influenced by both but not wholly possessed by either, and only vaguely aware of the potentialities of the two adversaries. As yet he does not know friend from foe, nor which one of them holds captive his heart's desire. The higher nature wishes to do what it sees to be right,—its duty; the lower seeks to do what it wants to do,—to indulge itself. The conflict usually begins on waking, with the desire of the higher to get up on time and the desire of the lower for another five minutes in bed; and so through the day. Every man without exception has a lower nature— has his share of lower nature, would, perhaps, be a better way to put it, as all lower nature is potentially the same; and, in consequence, all men have in varying degree the potential capacity for all sins. The discovery of this fact is a great shock to many people. They feel humiliated, ashamed, and too often discouraged, when they find it to be true of themselves.

There is, of course, no reason why they should feel discouraged. There is

nothing new in the situation, usually nothing which their friends have not long known. They are just as they have been, except that, having seen one or two of their faults, they can now set about conquering them. Obviously it is necessary to see that one has a bad habit before it is possible to do anything about breaking it. Hence the importance of self-examination, whose purpose is to reveal our faults to us in order that they may be attacked and conquered. To say of oneself, with real or conveniently assumed humility, "I have so many faults already that I do not need to look for any more," is as unwise as for a general to say that he will not send scouts to look for possible enemy forces on his left, as he can already see on his right as many as he cares to fight. All sins blind us, but some are particularly expert in laying smoke screens so thick that we have no idea of what is going on behind them. Like poison ivy, the little shoot that shows above ground may be a long way from the main root. All sins, moreover, help one another with team-work that elsewhere would command our admiration. (Do not, Gentle Reader, think, because we are speaking of sins and of course you never commit any sins, that this does not apply to you, a highly respected member of the community. Vanity is a sin; so is waste, self-indulgence, self-pity, and many another of your daily practices.)

Proficiency in self-examination gives us the power to see something, at least, of our true motives, our weaknesses and of what goes on inside us. Clearly this is a most desirable power, but, like all powers, it is a two-edged sword. If we see our faults and do nothing about them—except perhaps to let their contemplation depress us—we are worse off than before. This accounts in part for the wide-spread prejudice against self-examination, particularly among those who have never tried it. They feel that it is depressing; that it makes one introspective and morbid, and that it is far better to forget oneself in working for others. Morbidness and depression are negative conditions. They result from seeing action that ought to be taken, and then not exercising the courage or the will to take it. Like all negative moods, they invariably yield to action. Even brisk physical movement, like a quick walk, helps to dispel them. The discovery of a fault should always be followed by a vigorous attack upon it. When this is done, far from making one depressed or morbid, the result is always an accession of cheerfulness and good spirits. The reasons for this lie deep in human nature. The best proof of its truth, however, is not to be found in reason or argument, but in experience. If you doubt it, try it for yourself and see,—the only condition being that the attack must be vigorous.

Introspection is the love of thinking about oneself for its own sake, with no idea of doing anything about it. There are those who take a perverted pleasure in thinking of their sins, looking for slights from others where none were intended, and hugging to themselves the fancy that everyone dislikes them. What they need is a shaking. Such brooding over self is the same type of self-indulgence as self-pity. It has nothing whatever to do with self-examination, but is often confused with it.

Much of the depression attributed to self-examination is the result of a mistake into which beginners are particularly likely to fall. They undertake to search within themselves for new faults, or for unrecognized expressions of old ones, which they have not heretofore seen. They succeed, and perhaps find a particularly glaring defect. Their attitude ought to be that of a business man whose business is prosperous and paying good dividends but who, desiring to make it still better, searches for waste. Each item of unnecessary expense that he discovers and cuts off, adds that much to his profits. The more waste he finds, the better off he is. It is exactly the same with us if we would only see it that way. We have, let us hope, done reasonably well heretofore, enjoying our share of love and friendship, in spite of our innumerable weaknesses and failings. When our search, therefore, is rewarded with success, and we discover a fault, perhaps with far-reaching roots that may often have spoiled our best endeavours in the past, it is clearly an occasion for rejoicing. But does the beginner rejoice? Not at all. He is most probably plunged into deepest gloom. His vanity is hurt. Instead of seeing the situation for what it is, an opportunity to free himself from something that has been hampering him for years, he is likely to see his failing as reflected from the eyes of his neighbours. What will they think of him now? How can such a one as he, ever hold up his head again; and so on, in deepening gloom and dejection. The root of all this gloom is nothing but hurt vanity. It is a sign that the individual has not yet reached the stage of development at which he can be trusted safely with the weapon of self-examination. The test lies in what we do when we see a fault. The right attitude is that of the business man who, realizing that the *discovery* of waste is sheer gain, sets to work, at once and with joy, to eliminate it.

Self-examination, as we have said, should invariably result in positive action. It is undertaken for the purpose of uncovering faults in order that they may be attacked and conquered. We are all willing to admit theoretically that we are full of faults in general, but usually resent the implication that we are ever guilty of any particular one. Faults, however, can not be attacked in general. They must be seen and conquered specifically, in detail. Every step in the spiritual life requires the exercise of some degree of humility. If we are wise, therefore, we shall begin by assuming that we have to a certain extent, however slight, all the faults that we have ever seen in others, no matter how mean, unclean or contemptible. Specifically:

1. That we are full of vanity, of the desire for admiration, attention, the good opinion of others, etc.
2. That we love comfort, and frequently sacrifice the comfort of others to our own.
3. That we are lazy and slothful, physically or mentally or both.
4. That we are self-centred and full of self-love, self-reference and self-pity; that these lead us into constant little meannesses, such as envy, jealousy, detraction of others, etc.

5. That we are self-willed and want our own way, constantly cloaking this under the excuse that what we are doing is for the good of others.
6. That we love and seek sensation for its own sake. (This includes, among many other things, sex, gluttony, and much mental and imaginative activity, apparently innocent, where the true motive is quite unsuspected.)
7. That our motives in all that we do and think, without exception, are tainted, in greater or less degree, by one or more of the foregoing manifestations of lower nature.

If you think that you are free from any one of those mentioned, that is the one for which you ought to look. It is probably your ruling passion, which spiritual writers say is usually the last fault which we will admit in any degree at all. If, after watching for one week, that particular sin fails to reveal itself to you, ask any candid friend or any older student of Theosophy to tell you how and where to look.

If you admit having them all, so far so good. That at least is a beginning in humility,—"that virtue without which all others are spurious." It ought also to prevent discouragement later, though it probably will not; for while we may admit the possession of these faults theoretically, we do not at first really believe that we have them. (If you doubt this, watch your reaction the next time any one accuses you of having been guilty in a particular instance.) The second step is to decide which one is the most serious,—which one inconveniences others most, is not a bad way to begin. Having decided that, find specific instances where you fell into it, and plan a definite campaign for its eradication. It is impossible to be too definite in attacking a fault.

Assume, for instance, that we decide that we are inconsiderate of others. To say, "I will be considerate," does no good at all, if we do not bring it down to details. The first thing to do is to see clearly where and with whom we are habitually inconsiderate. We find, perhaps, that we do not listen, but interrupt constantly. "I will not interrupt," is an improvement, but is still too indefinite. Only when we resolve that we will not interrupt Uncle James to-morrow evening when he tells those tiresome stories, but will pay real attention, do we begin to make progress.

Our present subject, however, is not the conquest but the discovery of faults. Nor is it our purpose to demonstrate that the seven sins we have listed, are really sins, and not simply "harmless weaknesses." We are assuming that the reader has progressed beyond the point where vanity, for instance, is called harmless, and where self-love, self-will and self-reference are regarded as the normal, if not the proper, attitude for all men; and that these are seen for what they are,—roots from which all evil and all sins may spring. Among such roots, the love of sensation for itself is one of the most prolific in evil fruit.

Any of us may be willing to admit, perhaps all too cheerfully, that he possesses all of the seven sins in some measure. As we have said, that is far too

general an admission to be of much practical service. It leaves us unmoved. But if we ask ourselves exactly how and when we manifest each of these defects, our cheerful complaisance disappears, and we find ourselves refusing to acknowledge in detail what we admit in general. The mind prepares a barrage of denial, excuse and counter-accusation. It is now essential to remember that it is *self*-examination that we are engaged in, and that the conduct of others concerns us not at all—no matter how wrong, provocative, or otherwise inexcusable it may be. Their actions may have been as black as our minds seek to paint them. The fact remains that, whatever the cause, weaknesses were revealed in us; and it is precisely our weaknesses that we are trying to discover. The red herring of the sins of others must not divert us from our true trail.

A most helpful model for self-questioning is given in the article on "Self-Examination," by Mr. Griscom in the THEOSOPHICAL QUARTERLY for July, 1918. The preceding and following issues of the magazine (for April and October, 1918) also contain articles on the same subject, and the beginner will be much aided by studying these, and, above all, by acting on them.

In all self-examination, it should be borne in mind that thought is causal, and that outer acts are merely the expression of preceding thoughts and feelings. Hence it is our thoughts and feelings which should be our primary concern, and we should study and work at them. There are many people to whom the idea that they can or should control their thoughts, has never even occurred. "I can't help my thoughts, can I?" is a common phrase. Of course we can and must control our thoughts. There is a saying, attributed to Mr. Judge, that "Five minutes thought can undo the work of five years." It shows the importance of mastering our minds.

Only a little observation is needed in order to see that all thought tends to express itself in action. If, for instance, we indulge now in mental irritation, nursing our feelings and thinking what good cause we have for them, we shall be much more likely to speak with irritation when we again are provoked. The force is cumulative until it finally breaks out. This shows us the general principle we should follow. We should never permit our imaginations to picture us, inwardly, as saying or doing anything that we are not willing to do outwardly.

To test this, recall to mind the last time you did or said something of which you were subsequently ashamed—let us say it was an outbreak of irritation. Is it not a fact that on earlier occasions, when irritated at the same person, you had permitted your imagination to picture you doing or saying something very similar? Watch the way in which the mind dwells on grievances, real or imaginary, phrasing to itself the crushing retorts it might make to the offender, repeating its complaints and criticisms of those that displease it; and then note the outbreak which sooner or later follows and which so humiliates us. Most of us try to have fairly good manners outwardly, but too often our mental manners would disgrace a stable-boy. These thoughts, feelings and desires of which we are ashamed, but which we still harbour, are all moulds

into which future action tends to flow. Suppose, as may well be the case, that in some future life we have to live them all out in the open, for all the world to see! All such things come to light sooner or later, unless nullified by other desires stronger than they.

Another principle that should govern all our mental activity is that the mind should never be used for the purpose of producing sensation of any sort. This includes not only so-called evil thoughts, which are obviously wrong, but all that is indulged for the sake of feeding vanity, all the heroic or clever things we imagine ourselves as doing or saying, and all picturing of ourselves in the eyes of others. It also includes mental scenes of violence, such as "telling him what I think of him," most criticism of others, and all self-pity—a sensation which many people love and indulge constantly, to their great detriment.

In self-examination, it is vitally important to remember that we are not our lower natures. We are the higher nature, the will within us to do our best. This is the fundamental and enduring part of us, the immortal spark of the Divine, destined ultimately to return to its source, the Supreme. That is what we are. Lower nature pertains to the mortal personality, our instrument, through which we must work and which it is our duty to purify. But we are not the instrument, we are the immortal soul which has to use it, and must make it fit for use. The secret of success lies in this principle of "right self-identification," as it is called,—the identifying of ourselves with our true and best desires, and the repudiation of the lower as not ourselves but as emanating from our instrument, the personality. It enables us to face our faults honestly and courageously, to see them with impersonality and without depression; but it does not relieve us of responsibility for their eradication. We are not the weeds in our garden, but we are responsible if they remain there.

It is pleasanter to pick flowers for the sick than to weed one's garden, but he who neglects his weeds has few flowers to give. We should all like to "forget ourselves and work for others," but we must be masters of ourselves before we can forget ourselves. Selflessness is the goal to which self-examination is the means. Its purpose, in fact, is to enable us to see and to eliminate the hidden element of self from our motives, thoughts and actions, that we may serve more freely and effectively. It has been said that every step of the path to heaven is heaven. There is no surer way of learning sympathy and tenderness for others, and charity for their faults, than to see and to fight the faults within oneself. It is also the road to humility and to cheerfulness,—as well as to the Masters.

PLEIADE.

STUDIES IN PARACELSUS

VI

IN the third chapter of the first Book of the *Philosophia Sagax*, Paracelsus discusses the formation and activities of the inner bodies of man. He tells us that the corporeal mass was taken by the hand of the Creator from the four elements. From these four elements two bodies were formed, one visible and material, the other invisible and spiritual; both were natural and formed in accordance with nature. Thus man was in part formed of the two corporeal elements, earth and water, and in part of the two invisible elements, firmament and chaos; that is, air and fire. This twofold body was made substantial, so that the "astral" body, formed according to the divine Image, might exercise its activities; so that these activities might be exercised in man together with his virtues and essences, arousing these virtues and setting them to work, just as a mechanical art is exercised. In this way the sapience of the Light of Nature is called into operation, so that the Magnalia of God, the divine secrets, may be made manifest and imparted to the external elements.

The Light of Nature is invisible to the outer eye; this invisible light is the directing art, while the visible man is the tool by means of which the invisible is made manifest. Thus man has received in the invisible his sapience and science from the Light of Nature. Then substance was added, from the two elements, earth and water, in order that he might also have a tangible body through which the invisible light might come into operation. Thus the two bodies, the invisible, formed from air and fire, and the visible, formed from earth and water, are brought into conjunction, so that they may be no more divisible than colour from a coloured object, or heat from the sun. Thus in the beginning God brought forth created things in a twofold way: tangible and intangible. The tangible beings are men made after the Image of God; the intangible beings are angels and spirits. So man is visible and tangible, and his invisible body is likewise corporeal, because it is made from the elements, air and fire.

In the hand of God all things are white, and He tints them according to His will. Thus he can transform the elements into flesh and blood. But he transforms only a part into flesh and blood; a part is retained as the fine extract, the quintessence, to be put to other uses. And, since man was made by God from the elements according to the divine Image, therefore man has rule over the elements from which he came forth, that the elements may be subject to the divine Image. The *astra* make up the real man, and the *astra* are the tools of the divine Image.

Just as the body uses tools to work with, so the body itself is the tool through which sapiences and sciences work, in the same way that the unrevealed Spirit

works through the revealed Word. Spirit is from the beginning, and its operation is as follows: Whatever activities God, or an angel, or a spirit, exercises in the Spirit, these same activities man exercises in the body, using the body and its members as his tools. Therefore the body is a tool only; hands and feet by no means constitute the real man, but sapience and science make man truly man. It is as when God desires to produce a pear. The pear is not made of wood, but is formed from an essence contained in the wood. The pear is like a spirit until it has gained bodily manifestation, and the tangible elements through which it was made manifest were drawn from the essence of the wood. In just this way, wherever there is need of a tangible body, this body is formed from the essences of the two lower elements, earth and water. Thus a seed is in a sense a spirit. But if it be sown, a tree comes forth from it. That which at first was an elementary spirit has become material and corporeal. In the same way, when God wishes to make manifest the powers which are with Him in the firmament, such as sciences, arts and faculties, he ordains that these shall be perfected through man, as the pear is perfected through the pear tree. There must be some being through whom these sidereal powers may operate, and such a being man alone is. Therefore man has been endowed with a form of such a kind that all the secrets of nature may be made visible and manifest through him, and may take bodily form through this same man formed of flesh and blood. Therefore, let man know that he alone is the tool of the Light of Nature, through which the science and sapience which God has stored in the firmament may be made manifest.

Paracelsus adds a warning. Though this be man's high destiny, yet he does not always follow it. Man is not always truly man. He may show himself a brute, since there are in him the seeds of the wolf, the viper, the fox, or the sheep, all these potencies being stored up in the quintessence from which man is made. Therefore, if he chooses, man may live according to the brute side of the Light of Nature, and refuse to be obedient to the laws of the divine Image and the eternal Light.

The Creator burns with so great desire that the arcane secrets hidden in the *astra* may be revealed, that to this end He formed the microcosm, man. He desires that through the works of man not only the secrets stored in the *astra*, but also the natural mysteries of the elements, may be manifested, which could not be accomplished without man. Therefore, man should deeply ponder the truth that with this purpose he was formed; to fulfil this purpose, he must refuse to take his ease, to keep holiday, to be torpid, to revel; he must be watchful, sober and sedulous in the daily exploration of the secrets, the arcane things, which God has stored in nature. Whence it follows that man should perform the duties of his calling, not forgetting nor despising divine things. And with this steady effort everyone may render more perfect service to his neighbour and penetrate more deeply into the knowledge of the gifts of God. But the sluggard and the sensualist possess no knowledge, and without knowledge they cannot serve God, but "play the hog and have no more wisdom than a hog."

If man's intelligence be united in just proportion with his corporeal nature,

which is formed of the "slime of the earth," then whatever comes forth from him is justly proportioned and perfect. And there is within him a conscience, a moral guide, through which he should rule his bodies, when they tend to impurity.

The natural man must draw to himself nourishment from without him, and must assimilate it within him, in order that his body may be sustained. Therefore, he must prepare food and drink, cooking it and partaking of it in the right way. The same truth holds with regard to man's higher powers, which belong to the firmament. If we desire to develop and use our powers, we must draw material toward them; just as the natural body sustains and warms itself by means of the power of appropriation which it has in its hands and feet, by using which it obtains whatever it needs. To obtain bread, we must till the ground, we must sow and reap, we must grind the wheat and bake the flour. In order to learn the arcane things of nature, we must draw from the Light of Nature what pertains to natural sapience and science. Within living things there is a Magnet, a power to attract and assimilate, which draws to each its aliment. Thus we observe that trees in a grove enjoy perfect nutrition, because they contain within them the Magnet which attracts their food. Man must go about more actively in order to obtain his food. And, just as he sustains the natural body by the preparation of food, so must he act with regard to the sidereal body, preparing and using the Magnet, the attracting power, which belongs to the sidereal body.

In the fourth chapter of the first Book, Paracelsus analyses and describes what have been called the Occult Arts. While there is much in his descriptions that is rather vague and obscure, they are both interesting and valuable, as indicating the powers which he himself may have exercised, and the method which he pursued. Thus, by Anatomy, he means not only the analysis of the material substance of the body, but also the dissection of the thoughts and feelings which, included in the invisible *astra*, form part of the constitution of man. These are the forces which tint or colour the "elementary" body, and, throughout his writings, Paracelsus lays much stress on this tinting or colouring. We should remember that Paracelsus was a true alchemist in spite of his denunciations of the "gold-cookers," and should give due weight to his analysis of the colours and forms of all material substances, which have their correspondences in the invisible world. Both in his own writings and in the Dictionary of his follower Ruland, there are very careful and detailed descriptions of the colours and forms of precious stones, plants, ores and chemicals, each of which has its correspondences. In Mrs. Atwood's *Suggestive Enquiry into the Hermetic Mystery*, there are further hints which, taken with his own writings, indicate that, under this cautiously veiled language, Paracelsus was seeking to describe the properties of the psychical *astra*, and also those higher *astra* which were destined to become the food of the higher astral body, the future sheath or vesture of the divine Image, which in its turn is nourished in the same way as the elementary body described in the preceding chapter.

Coming to the details of the Occult Arts, Paracelsus describes, under the

heading of Magic, various talismans and "transformations," by the use of which the power of the Word is infused into bodies, just as the physician makes extracts of herbs. This he calls *Ars Characteralis*. Then there is *Ars Caballistica*, by means of which doors may be opened without a visible key, swords may be prepared which no protection can repel, or corselets which no weapon can pierce. To these magical objects he gives the name *Gamaheu*, including under the same title the formation of images by which people at a distance may be influenced. A further division of the *Ars Caballistica* enables one to hear a voice across the sea, or to travel a month's journey in a day. Paracelsus does not tell how these wonderful things may be done; he approaches the matter indirectly, by bringing together illustrative parallels from natural objects and processes. These things constitute Art Magic; they are the Arts of Sapience, they are mortal and pertain to the Light of Nature.

What he calls Nigromancy has reference to the two "spirits" which man leaves behind at death: the elementary and the sidereal. Nigromancy so far as it relates to these two "spirits," he calls "the cognition of mortals"; there is a third division, involving additional properties of the sidereal spirit, which he names *Meteorica Vivens*.

By Nectromancy he appears to mean the study and practice of clairvoyance, and he clearly distinguishes between a lower and a higher form of clairvoyance; the first, according to the Light of Nature, and practised by the aid of "familiar spirits," called Flagæ; the second, a direct perception in the Light of Heaven, as described in the second Book. What Paracelsus describes as Astrology relates both to the firmament and the *astra*. Just as one may observe the varying movements of a man without understanding his purpose, so one may observe the movements of the heavenly bodies without understanding the influences within these movements. The true astrologer must know both movements and influences. As there are movements of the elementary *astra*, so there are movements of the sidereal *astra:* the cognizing of these is Astrology. The more skilled astrologer knows the purposes and influence of the firmamental *astra*, as well as the separate courses of the heavenly bodies. As man begins many things which he cannot finish, so also do the *astra*. Paracelsus declares that the firmament is "captive in the hand of the Highest Mover." This would indicate that what he calls Astronomy deals with the action of the Highest Mover, while Astrology, a subdivision of Astronomy, has various subordinate purposes.

Paracelsus has much to say of Signatures. The principle underlying the teaching of Signatures is that "the herb grows in that shape which accords with its nature and properties; and it is so also in regard to man." He says that the Fabricator does not fashion the animating influence according to the form, but rather adapts the form to the animating influence; thus the "shape" of man is moulded in accordance with the nature of the "heart." Therefore, it is necessary to judge of the nature of men not only by form and lines, but also by habitual conduct and innate qualities.

Under the title, *Artes Incertæ*, Paracelsus includes various subdivisions of

the Occult Arts. He says that "every man is a prophet of the Light of Nature." Some prophecies are uttered by word of mouth, some by gestures, some by nods, and so on. Thus, according to the element which preponderates in different men, some work and prophesy by Geomancy, through the element earth; some by Hydromancy, through the element water; some by Chaomancy, through the element air, and some by Pyromancy, through the element fire. These operations are carried out by means of the elements, but the art of prophecy springs from an inborn prophetic constitution. Behind the manifestations of these various arts there is a true basis. He who discovers that true basis and works from it is a Certist, one with certain knowledge, but he who is not thoroughly acquainted with this basis is an Incertist, and is no more to be trusted than are the dice.

Speaking of Adept Physic, Paracelsus says that there are two kinds of physic: that derived from the *astra*, and that derived from the elements; just as there are two kinds of diseases, those pertaining to the *astra* of the firmament, and those pertaining to the elements. There is also a third kind, derived from Heaven. The firmamental nature is so combined with the elementary body that an infection may cross from the invisible into the visible; but a visible infection cannot affect the invisible, and this is true also of remedies.

With regard to what he describes as Adept Philosophy, Paracelsus makes it clear that we must distinguish between the realm of elementary bodies born of the elements, and the inner realm of the *astra*, born of the firmament. The Adept Philosopher must be able to discern and describe the firmamental within the elemental. What pertains to the elements is subject to alchemical preparation, but what pertains to the firmament cannot be manipulated in this way. Yet there is a higher alchemy by which the firmamental may be dealt with, and sidereal arcana may be compounded. So also with Adept Mathematics; there is the realm of the elements, and also the realm of the firmament. Each has its own character, to be separately studied and mastered.

In the fifth chapter of the first Book, Paracelsus goes more fully into the subdivisions of what he calls Astronomy. The sciences of Astronomy, he says, are not essentially human arts, but are ethereal, Heaven itself being the Astronomer. Yet these sciences, being the special property of man, cannot be carried out without man. He enumerates ten sciences of Astronomy, each of which has at least three subdivisions.

The first of the sciences of Astronomy he calls Divination, which may be practised in two ways: first, by means of signs and prognostications; second, by prophecies and predictions. This higher art belongs to the higher consciousness which is gained through regeneration, to be considered in the second Book. Paracelsus makes the distinction that the "arts" belong to the outer side of life, while the "sciences" belong to the inner; the "arts" are concerned with the elements and the *astra*, while the "sciences" lead to the *anima* (the soul) and the divine Image.

He has much to say of those forms of divination which a student of Theosophy would describe as psychism. He calls this a foreign sapience, in contrast

to the natural sapience which God has given to man, that he may live as man, cognizing all things, and deciding and estimating what he hears. This foreign sapience is a "spirit of giddiness" (a psychic intoxication), which makes the mind "waver like a reed in the water." Paracelsus compares it to the intoxication caused by wine exciting the brain, and says that it produces "inebriate speech, inebriate phantasms and inebriate imaginations." But just as there is a new wine produced from grapes, so there is a "new wine of the firmament," which is celestial.

Under the subdivision of Inclination, Paracelsus describes the influence of the *astra* inclining the spirit of man in one or another direction. Sometimes the *astra* govern a man and direct his decisions, in order to bring into manifestation some necessary work. And, he adds, if there be no one ready, the *astra* select some man and constrain him, as though one should adopt a son. As examples of men guided and impelled by the *astra* he names Solomon, in regard to character; Julius Cæsar in regard to intellect and will; also Barbarossa and Suevus; Albertus Magnus, Lactantius and Wyckliff in regard to doctrine; Albert Dürer in regard to art; and, in regard to commerce, August Fugger, the founder of the great commercial house, whose news letters have recently been published.

What he calls Impression, another subdivision of the sciences of Astronomy, is concerned with the body of the elements, and has no kinship with the body of the *astra*. The Impression of the body of the elements is the *Spiraculum Vitæ*, the "breath of life," which would seem to be identical with Prana. The breath of life, he says, is closely related to the body of the elements, the physical body, yet its source is the *astra*. A student of Theosophy would express the same thing by saying that, during physical life, Prana is closely connected with the body, but is derived from, or is an aspect of, Akasha. Without the breath of life, the body of the elements has no life. And there is also a higher aspect of the breath of life, a divine breath, breathed into man by God either directly or through His representative, as set forth in the second Book, which describes regeneration.

Under the division of Generation, he speaks of the Sun as the *Spiraculum Vitæ* of the elements, the primal source of Prana. Just as in the physical body of the man, the breath of life is the vivifier and builder, so the Sun is the vivifier and builder of the elements and of all things in nature. Without this solar breath of life, the elements can generate nothing. A man in whom the *anima* (the soul) is present, is truly Animate; one without the *anima* he calls Inanimate. And, just as men dwell in the four elements, and are at the same time endowed with the *anima*, so there are beings dwelling beside man in the elements, the beings that are called Gnomes (of the earth), Nymphs (of the water), Lemurs (of the air), and Vulcans (of the fire); there are also two other classes, which he describes as Giants and Umbragines. These "elemental" beings are not, like man, derived from "the slime of the earth," but are formed of the "quintessence"; they are allied to men and dwell beside them in the elements, but belong to a different order of "creation."

In the section on Meteorica, Paracelsus describes what may be called celestial influences, coming from above, from "the supernal Olympus, whence they descend like drops of rain." These influences descend on us like vivifying dew poured over us; but they do not possess substance, since they are spiritual, not corporeal.

In the sixth chapter of the first Book, Paracelsus takes up a very interesting part of his subject, namely, Magic and the Magus, which he is naturally compelled to treat guardedly and rather obscurely. Magic, he says, is "the art of inducing heavenly powers into a medium and performing operations in this medium." The true medium is man himself. He distinguishes between two classes of Magi, a lower and a higher: the lower Magus derives his knowledge and power from the *astra*, from the Light of Nature. The higher Magus receives his power from the Light of Heaven. When the Magus is "born," he is endowed with Magic, as the eye is endowed with vision, and the ear with hearing. When Christ said, "Learn of me, for I am meek and lowly of heart," he was speaking of the highest School of Magic. Paracelsus further distinguishes sharply between the true Magic and the arts of Magic; that is, between Occultism and the Occult Arts.

As nature infuses her powers into plants and medicinal herbs, so the Magus can infuse his power into "characters," magical pictures, and images. As the potter, using his imagination, moulds a vessel on his wheel, which he can alter to another shape in conformity with another image in his mind, so also can the Magus. Just as the body of the elements can operate in the elements, so can the spiritual body operate in spiritual things.

Paracelsus lays stress on the truth that the forces belonging to the *astra* are more powerful than the forces belonging to the elements. But he also emphasizes the essential necessity of the power of Faith. Just as the "dead" are regenerated by God, through the Son, so the natural Divi, "gods," who are also called Magi, exercise the powers and potencies which are conferred upon them. As there are Divi in God for the purpose of salvation, who are called Saints, so there are Divi in God for the purpose of natural virtues, who are called Magi. The Saint operates from God, the Magus from nature; yet both from God.

Paracelsus goes on to speak of the sidereal body, which would seem to be the lower aspect of Kama. He says that the sidereal body is mobile, and follows the habits of the man in life. The sidereal body is not the man himself, nor is it the *anima* (the soul). It is engaged with those matters which the imagination and mind of man regard with longing. It is with the activities of the sidereal body that what he calls Nigromancy is concerned, and Paracelsus deals severely with Nigromancy, and with its practitioners, the Adjurists, Exorcists, Conjurists and Intercessors. He then goes on to describe the dissolution, first of the body of the elements, and then of the sidereal body, and says that the content of the sidereal body is "whatever the mind contains," that is, the mass of desires in the mind. The sidereal body will conform to the nature of these desires: "Where the treasure is, there will the heart be." If the

Exorcist has established a relation with the sidereal body of one who has died, this "body" may reveal to him buried treasures; but these disclosures are not made by the *anima* (soul), nor by the spirit, nor by the eternal man, but only by the transitory and mortal sidereal body (the Kama Rupa, the spook).

Paracelsus enters fully into the condition of the various bodies after death. He shows that the body of the elements is dissolved in the elements in the grave, and that the body of the firmament is dissolved in the firmament; but that, while dissolution is taking place in a time and manner proportionate to the energies expended during life, there is also a third, a subtile body, which is like these two, and is conjoined to them, but not identical with them. It is this third body which is the cause of apparitions after death and of such activities as have been described above, and there identified with the Kama Rupa. Paracelsus passes severe judgment on the Exorcists, Conjurists and Intercessors who make a practice of consorting with these "spirits." He says that they do not appear in the Light of Nature, but are the means of bringing under the power of Satan those who consort with them.

Speaking of Nectromancy, which we have identified with clairvoyance, Paracelsus teaches that this is an art given to man, and that, when the bodily eye does not avail, the art of Nectromancy is used. He quotes the words of Christ: "There is nothing covered, that shall not be revealed;" and adds that this saying relates not only to the secrets of the heart but also to the natural works of God. And the further saying: "Seek and ye shall find," is a mandate to be diligent in the search. This is a rule and precept not only as regards eternal things, but also as regards the Light of Nature. Therefore, the search for that which is hidden comes forth from that which is hidden: Knowledge belongs to (magical) art, and through the knowledge of this art the explorer seeks. He then lays emphasis on the principle that "He who would seek life eternal must derive the basis of his search from Him who is eternal life." For no one can reveal this basis except the Craftsman who provides it.

From this it follows that the Light of Nature places before us arts, by means of which we may search. These arts come forth, not from man, but from nature, which acts in such a way that "where the heart is, there also is the mouth," the voice, and thus the power to discern and reveal the heart. And where the treasure is, there is the heart, and also the mouth. Now this mouth is science. Likewise the operation of nature must be sought from nature, not from man. For nature looks within herself and sees what things lie within, and with her own eye sees all her own arcane things. This eye is Nectromancy. And the keenness of this eye is so exquisite that no force in nature can be so hidden that it cannot be found by nature. He continues: "Out of the abundance of the heart the mouth speaketh;" that is, the secrets of the heart are revealed through the mouth. He who hears the mouth speak, hears the secrets of the heart. Thus there is nothing of things hidden and withdrawn which does not, in the place of a mouth, possess a spirit which is the mouth, to reveal the arcane things which lie hid within itself. Thus the mouth is the eye, looking within the heart.

Paracelsus goes on to describe the methods of external Nectromancy through the use of magical mirrors, crystals and divining rods, through dreams and the casting of dice (a form of Geomancy). He also refers to the recovery of things lost by these means. But he ends by dwelling on uprightness and purity, as conditions required for the right exercise of this art by those in whom the power is innate, and says that this innate power, when exercised in its fulness, is the property of the body of regeneration, as expounded in the second Book. The heart may then seek to discover the secrets of external nature, or the secrets of God.

Speaking of Signatures, Paracelsus lays down the principle that "according to his *animus* (will, purpose), nature and character, man is endowed with a fitting body, so that figure, body and potency are in agreement, each indicating the other. The potency reveals the hidden essence, so also the form and shape, the body and substance." Nature exercises the right and power to mark and shape everyone according to the character of his purpose and will; she designs the form and places it in everyone; in measure as he is good or evil, so are a man's will, feelings and thoughts healthy or vicious. With the knowledge of good and evil came the difference of form and imprint. Thus variety of form corresponds to variety of virtue. The *astra* send rays into man, and these, as they pass through him, mark him for what he is; thus the rays mark him for health and disease; and not only for external health, but also for eternal health.

Man bears marks of three kinds: the marks of nature; the marks of his own making, "according as the secret things of his heart are declared by his mouth," and the marks set upon him by God. He describes four arts, by which the significance of Signatures may be known. The first is Chiromancy. Paracelsus has in view the study, not merely of the lines of the hand, but also the appearance of the hands and feet, the veins of the body and their arrangement, the ducts, lines and wrinkles. The second is Physiognomy, the study of the countenance and whatever is contained in the head. The art of Physiognomy discerns the impress of the finer senses and the reasoning powers. For, while the heart is one thing, and the head another, the heart and not the head is chief and lord. Therefore the heart governs the shape of the head. The third art he calls Substance, which includes the shape of the whole body. This art shows how to become acquainted with man, to measure his feelings and mind, his reasoning power, the purpose of his heart, and the goal of his inner meditation. The fourth art is Habit and Custom (*mos et usus*); in whatever way a man carries himself, so also is he in other things. These four arts are to be joined together, because they jointly supply the perfect cognition of the concealed interior man and of all things that spring from nature. For the form is the index of the invisible essence. Thus the form of a house reveals the creative thought and purpose of the builder. Thus that which is hidden in feeling and mind and nature can be known by none until it puts on its own form and figure. So the things which men desire in heart and will are made manifest through their works; therefore nothing is hidden which shall not be revealed. The image-making power of imagination, together with the will,

supplies the "virtue" which effects the rendering into a form. The essential "virtue" of a man constructs a figure proper to itself. Through this "virtue" the spirit is rightly cognized, and many are the marks to be noted in men, all proceeding from heart and will, and through the will rendered into form. Thus will and form are made one.

The spirit bloweth whither it listeth, and none knows why. The spirit of the divine Image rules the *astra*, through which the guiding impulse is passed on to the hands and feet, which are instruments, like the hammer in the smith's hand, which is guided by his brain. In all activities the motive power is nature, while man is the medium through which nature works. It is certain that, through the power of the Light of Nature, the image-making power effects wonderful things, accomplishing more than the elements or *astra* are able to perform. Meditation rules and commands all these powers; it is free and held in bondage by none. The freedom of man is established in meditation, which surpasses the Light of Nature. From meditation is born the motive power which transcends the elements and the *astra*. Now, if such be the power of meditation that it dominates both elements and astra, it can surpass all the works which the elements and *astra* put forth, through the regenerated spirit. Meditation makes the new heaven, the new firmament, and in addition a new power, from which new acts flow forth. For man is of so great potency that he is more powerful than earth and heaven itself; for man possesses Faith. Neither honesty nor uprightness nor the will of God can be maintained, unless Faith subdue all things. The obtaining of all things consists in prayer, in seeking, in knocking. For the flesh and blood are not the man, though they are to be used by him. Man is the heart, and in the heart great powers lie hidden. In the measure of the heart's awakening are its perfection and performance. And, though more is found in art than may seem to be cognized through nature, yet this should cause none to wonder, for the new heaven of meditation and the arcane things of God reveal more than is possible to nature.

A. KEIGHTLEY.

A wise man will make more opportunities than he finds.—BACON.

LODGE DIALOGUES

VII

WE were talking together in the garden, as the twilight fell. It was some time since I had seen him, and there were many things we had to say. I found him grown, matured. Experience had reached him; something had been acquired, accomplished. There was no longer the restlessness, the vagueness of the mere beginner; his questions had coherence and meaning.

So after a bit I took my turn at questioning.

"You have learned something since we were last together," I said, "you have made a step towards your goal."

"Yes," he answered quickly, and I knew then that he had been waiting for this moment, "yes, I have had much, much,—may I try to tell you?"

"Please tell me," I replied.

He leaned forward, looking into the gathering dusk. When he began to speak his voice broke a little, then hesitated. In a moment or two he began again:

"It seemed to come from very far off," he said, "and yet I knew it was near me. At last, in answer to all my prayers, to all my longings; so strange, so vibrant,—a new, a wonderful sound—the Master's Voice. There was no mistaking,—I *knew*."

"How did you know?"

"How did I know? because it was so familiar, because I knew it so well, because my whole life had lived in it,—all that was of any worth, all I could possibly wish to claim or to remember; more familiar than the voice of the most familiar friend, and dear—beyond all telling. . . .

"I had waited for an experience, for something dazzling or overpowering to happen to me, like a thunderbolt from heaven, or St. Paul's vision on the road to Damascus. With this I was tranquil, at home; only a fountain welled in my heart, whose waters were the waters of Eternal Life, and so of deepest joy.

"Not to be dazed was I, but reassured; not stunned, but serenely safe, in the wonted, in the trusted, in the comprehended and comprehending.

"It was from far away, because there was no period of my existence when I had not heard it; it was close by, because I now realized what I had been hearing all along. It was as wonderful as that, and as simple as that."

"O the divine simplicity of the spiritual world!" I said, more to myself than to him; but I heard his voice in the darkness answer:

"Amen."

M.

A TEXT-BOOK OF PHYSICS

A FRIEND of mine has been a student of Theosophy for a number of years. Recently his interest in the Movement has taken a new impetus, so that it is becoming the mainspring of his thought and action. It has given him a new incentive, and, while his outer life remains unchanged, he finds himself constantly referring events and circumstances to the inner light which alone can guide. Of course he makes mistakes, not having the trained vision which enables him always to distinguish between the true light and its psychic reflections, but he remembers that it requires long training and discipline to develop the faculty of intuitive knowledge.

He had once read a tale which delighted him, of an aspirant who, on arrival at a monastery, looked round to see what work he could do, and said to himself: "Every place like this needs a beast of burden, an ass; I will be the ass of the monastery." My friend was content to work on, after the same manner; then, one day, an older student of Theosophy startled him by advising him to work as if, some day, he might have to carry the entire burden of the Movement. With a good deal of anxiety, he set himself to consider this new point of view. After consideration, he decided that the time had come for some sort of action, and, in his search for the right direction, he studied, more closely than before, the objects of The Theosophical Society. He paused at the second aim: "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study."

The vast subject known as "comparative religion" had always been of profound interest to him; philosophy also had proved absorbing, ever since his first introduction to Plato. As to science, he was entirely ignorant, and that ignorance was felt as a serious disability, not only in his Theosophical studies, but also in his daily life and work. In the past he had been influenced, more than he cared to admit, by a sentence in a book of devotion: "Science and sanctity, following the star of truth by their different roads, meet at the foot of the Cross, and find here the reconciliation of their disparate energies."[1] In accepting that statement, he had assumed that there must always be a certain divergence between the two roads; now he began to doubt the validity of the supposition. He wondered if the two roads might not run parallel all along the Way, and questioned whether the "disparate energies" might not be reconciled, from the very beginning, and work in harmony in that search for Truth which alone makes life worth living. The reconciliation could be found in Theosophy, in the Society's approach to Truth, and in its attitude to Life. There the man of religious fervour could study scientific problems with responsive intuition; the scientist could approach religion with the advantage of intellectual training, and a respect for Truth.

[1] *The Path of the Eternal Wisdom*, by John Cordelier; p. 14.

As to the philosopher, he remembered the insistence of Plato on the need for right mental training and discipline, as preparation for the study of philosophy. He had discovered, for himself, that the foundations of philosophic knowledge rested on certain unchanging laws, which seemed to have a definite relation to physical law. Metaphysics was therefore incomplete, without an elementary understanding of physics. Conversely, the scientist could learn much by seeking to penetrate beneath the surface of ascertained facts, to find their foundation in Eternal Laws. The student believed that every earnest seeker after Truth is given help, in the measure in which he deserves it, and can make use of it; that the Elder Brothers of the Race, who have attained to knowledge, are only too willing to extend their assistance to younger seekers, when the right moment comes. He remembered a sentence concerning their attitude towards scientific thought: "Exact experimental science . . . . . can make no claim upon our help until it blends itself with metaphysics."[2] As a student of metaphysics, it was no use for him to complain that his scientific education had been neglected, and to let the matter rest there. "The Gods help those who help themselves." He decided that the first step was to search out a suitable hand-book of physics, and the next, to find time to study it.

He looked up a number of text-books from which to make his choice. Many of these had fascinating illustrations of the wonders of modern invention; their value was chiefly in the interest and enthusiasm which they could evoke in youthful pupils. In modern education, interest is considered of paramount importance, and routine work is often set aside as being rather too discouraging for the young. The student was conservative in his views, and chose to believe that the mastery of any subject involves a certain amount of hard, grinding work. He chose, for his own use, a comparatively simple text-book, giving the fundamental facts of physical science in a systematic manner.[3] It was part of his philosophy, borrowed perhaps from Plato, that the Universe is governed by law and harmony; that evil is akin to disorder. In the acquisition of knowledge, he thought it wise to follow a logical method, thereby gaining the help that is inherent in orderly sequence.

The next problem, to find time for regular study of the book, settled itself, as such problems usually do; since earnest desire, in any direction, is usually followed, sooner or later, by the possibility of fulfilment. The student had, for long, been enthusiastic about the great pioneer of modern science, Sir Isaac Newton, that master-mind who "excelled the human race in intellect," but who yet had the attractive modesty and reticence of most real thinkers, and who kept, to the time of his death (two hundred years ago), an instinctive reverence for the Infinite which stretches beyond the narrow limits of human knowledge. When the opportunity came for the study of physics, the student's interest was always stimulated by the thought of the pioneers. He believed that the discoveries of Isaac Newton, great as they were, could

[2] *The Occult World*, by A. P. Sinnett; p. iii.

[3] *A Class-Book of Physics*, by Gregory and Hadley; 1917.

more truly be called rediscoveries of ancient truths known to scientists in previous ages. Perhaps the truths were understood by the early Greek physicists; they were probably known to the scientists of India and Persia; they were undoubtedly used by the pyramid-builders of ancient Egypt; and so the knowledge could be traced back, in continuous sequence, beyond the mists of time.

In his immediate studies, the student was fortunate in having a friend, a teacher of science, who was willing to give him occasional help. In that way, he could save his questions for a weekly discussion, and find out if he had grasped the subject-matter or not: a friendly hand was ready to help him over the difficult places. The sequence of subjects treated by the text-book was worth noticing,—fundamental measurements, hydrostatics and mechanics, heat, light, sound, magnetism, electricity. There were seven subjects in all, and already the student's philosophical mind was at work to find the corresponding metaphysical analogies. This, however, would never do, till the subjects had been studied in detail; so he set himself to a patient mastery of facts. He had not time or opportunity to test the facts by laboratory experiment, which is the only proof of their validity; but he was willing to take the statements on trust, relying on the experience of trained scientists.

The first subject to investigate was "matter," which exists, according to the scientists, in any one of the three states, solid, liquid, or gaseous. Possibly other states exist, but they have not yet been explored by the chemists, who are now, to a great extent, concentrating their attention on the interesting "border-line" between the states, where solid merges into liquid, and liquid into gaseous. The student thought he could discern an analogy with the three "worlds" of metaphysical literature, the material, psychic, and spiritual worlds, and he is still busy tracing the correspondences involved in such a comparison.

One of the baffling problems of the scientists seemed to be to find an adequate description of matter; the best they could suggest was, "that which can occupy space." Immediately the inquiring mind demands, "What is space? —but definition does not seem to be possible. The student found, to his surprise, that matter has been proved scientifically to be indestructible; it is capable of many changes and transformations, but no part of it can be wholly destroyed. Then came questions as to the composition of organic matter, of what constitutes life (the riddle of the biologists), and of the progress of evolution through changing forms. "Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly and incessantly towards the realization of this object—the evolution of conscious life out of inert material."[4]

The problems of biology, fascinating as they are, had to be left for further consideration, and the student returned to his inquiry into the composition of inorganic matter. This led to an investigation of the atomic theory, and to modern discoveries concerning the structure of the atom. It would seem

[4] *The Occult World*, p. 115.

that the different elements, of which every material thing is composed, vary from one another in the composition of their infinitesimal atoms. The atom, which has been likened to a miniature solar system, consists of a positive nucleus, and of negative electrons; the number of these electrons varies for each element, but the "immense variety of Nature can be resolved into a series of numbers." This seemed to the student to connect modern science with the teachings of Pythagoras. He was eager in his questioning. "What is the composition of the nucleus? the electrons? How do they come to form matter?", and so on. But his teacher could suggest no solution, and it seemed that modern science, for all its progress, has not solved that ancient problem of the origin of matter.

In order that matter can be weighed, or measured, it is necessary for it to have some degree of cohesion, which is said to be one of the fundamental properties of matter. Another consideration of importance is the factor of gravity. The student found that it was necessary to re-adjust previous misconceptions as to the ordinary physical facts of daily existence. Take, for instance, the question of weight, which had always seemed to him to be a constant factor in any one object. Now he discovered that the "weight of a body is the measure of the attractive influence of the earth upon it." The weight is actually lessened if the object is taken high up in an aeroplane, where the attraction of the earth is diminished. This consideration led to a whole train of speculation.

It is a common phrase to speak of a "weighty matter," when considering any factor of importance, whether tangible or intangible. It would seem that the weight of such a matter depends entirely upon where the centre of gravity is placed. For a large proportion of mankind, the centre of interest is in their physical appetites, desires, pleasures, amusements, comforts or luxuries; and everything in life is weighed in relation to that centre. Yet another class of men are mainly interested in things perceived through the finer senses, in creations of the imagination, as seen in art, literature, music. Such matters take precedence, with them, over the ordinary affairs of daily existence, and are weighed accordingly. Then there are those who, having "set their affections on the things that are above," determine to pursue their ideal, with heart and mind and soul and strength, since that ideal becomes the one vital thing in life. It is all a question of the centre of gravity; as that centre moves upwards, with the progress of the individual, the attraction of the earth is, very perceptibly, diminished. There takes place what might be termed a reversal of polarity. Such a condition is more adequately described in Eastern terms: "Things of the sense withdraw from the lord of the body who tastes them not; even the desire for them falls away from him who has seen the desireless Supreme."[5]

The question of gravity leads to another interesting consideration,—that of equilibrium. For an object, resting on a base, to be in stable equilibrium, its centre of gravity should be low, and it must fall within the base of support.

[5] *Bhagavad Gita*, Book II.

When the centre of gravity of the object is high, and the base is small, the object is seen to be top-heavy, and easily topples over. The student remembered wise advice to "seek a spot, not too high and not too low, and sit there." Those who are experienced in the spiritual life sometimes suggest that poise, balance, equilibrium, are essential conditions to right action.

In weighing objects, it was suggestive to consider the principle of the balance, whose accuracy depends on the fact that the scales must be equidistant from the fulcrum, or pivot, which is the central point of importance. Once more, the insistence was on the central point, as providing the key to the situation.

Objects can also be weighed by being suspended from a spring dynamometer; in that case, the elongation of the spring is directly proportional to the load. It seems that there are two forces at work,—the external pull, or strain, on the spring, and the internal force, or stress, which reacts against it, and brings the spring back to its true position, when the weight has been removed. It is rather misleading that, in daily conversation, the terms "strain and stress" have been used interchangeably, as though they were synonymous. In physics they describe the interplay of two opposite forces. If too great a strain is placed on a spring, the stress is unequal to it and the spring will break; but if the spring is made of finely tempered steel, it will bear a very considerable strain.

The student again was busy tracing the metaphysical correspondences. He imagined that, if the spring be represented by individual will, outer events and circumstances will provide inevitable strain, which is counteracted by the strength of the individual's purpose in life, or his true desire. "Behind will stands desire." As the will is trained to the quality of tempered steel, it will become an instrument fit to bear increasing strain, provided that the inner purpose is continually raised to a higher degree of efficiency. Much depends upon foreseeing and guarding against a possible breaking point, for the physical law, "the strain is proportional to the stress,"—is constant.

Again, it is through the initial compression of the spring that it is given its resilience and ability to resist and react against external strain. Those who are concerned with the education of children, realize that judicious discipline is necessary to their true development. Joseph de Maistre, in writing of education, has suggested, "*Laissez mûrir l'enfant sous le toit paternel; comprimez-le pour lui donner du ressort.*" In after life, the concentration of desire, self-discipline and self-restraint must be called upon to this end; for a spring can act as a spring only through the balancing of stress and strain.

The second chapter of the text-book dealt with hydrostatics and mechanics, and the student was greatly interested in working out the application of various laws relating to the pressure of liquids. It would seem that, by the use of hydraulic pressure, an immense amount of power can be obtained. He remembered having heard it conjectured that the builders in ancient Egypt used an elaborate system of hydraulics, in the construction of the pyramids.

It was really a marvellous conception that a small amount of pressure exerted on a liquid, at one point, could be converted into far greater pressure, working on a large piston to produce mechanical results. All depended on the way in which the pressure was directed and controlled.

It is an interesting fact that, in liquids, "there is always an upward pressure equal in magnitude to the downward pressure at the same point." In physics this explains why it is that objects float on water, provided they are of less density than the water, for when submerged their own weight presses them down less than the water presses them up. There is a correspondence to be traced with metaphysical laws, since the upward and downward pressure are seen constantly at work on the will of every individual. The upward pressure will prevail, when the will has been so refined that it is less dense and material than that which surrounds and presses against it. Then it will eventually come to the surface and control any situation, whatever may have been the previous storm or tumult.

It was worth investigating the physical causes of every-day occurrences, and sometimes this led to startling information. The student had always had a vague notion that the air exerted a degree of pressure that could be scientifically ascertained. But it came as a surprise to him that the actual weight of the air was fifteen pounds to the square inch, and that the average pressure of air on the human body was something like two tons. He took a deep breath, and conjectured that the physical structure of the body must be marvellously adjusted to bear this pressure. But that question belonged to the realm of physiology, and time did not permit of his wandering into that realm, for the present.

Questions as to pressure, led to the consideration of the fundamental laws of motion, which have been so clearly defined by Newton:—

(1) Every object remains at rest, or moves with uniform velocity in a straight line, until compelled by force to act otherwise.

(2) The change of motion is proportional to the impressed force, and takes place in the direction in which the force operates.

(3) Action and reaction are equal and opposite.

These laws are apparently simple and easy of comprehension, but they are capable of almost infinite application. The first consideration is that of inertia, or "the inability of a material body to change by itself its condition of rest or motion." It seemed to be difficult to find a definition of force, and the text-book confessed that even "by defining force, we do not get to know anything more about it. All we can know are the effects produced by something we call force." Whenever force is exerted, a certain amount of work is done in overcoming inertia. This leads to inevitable friction, until the resistance is completely overcome. The question of friction is interesting, and can be simply illustrated. It is required to move a block of wood, resting on a table. Force is exerted to move it, which is neutralized by the opposite force of resistance, which keeps the block at rest. When the applied force exceeds the maximum of stress, the block moves. It is worth noting that,

once the object is set in motion, a smaller force will keep it in motion. It is always the first step that costs the most, especially when this is translated as an individual decision towards the pursuit of any special objective, whether crime, material success, or holiness. The student had heard it observed that the saints are not often represented, by their ardent admirers, as having to contend against a strenuous amount of inertia in their own natures. Yet this was invariably the case. It was their fine achievement in overcoming such inertia, that resulted in their becoming men of powerful character, whose influence for good extended far into the world.

Another factor of interest was that it is possible to reduce friction by substituting rolling contact for sliding contact. The question as to who first invented the wheel is one which puzzles historians and archæologists; but the wheel has been used, since that first invention, in almost every mechanical contrivance. In an article on "An Approach to Spiritual Science" (THEOSOPHICAL QUARTERLY, April, 1927), it was suggested that the process of thought could be described as a cyclic rhythm, beginning with perception and ending—if the cycle is to be completed—in action. In metaphysics, the process of perception-action might be regarded as a series of wheels which provide the rolling contact, and so reduce the friction afforded by inertia. It must be observed that the process has to form a complete cycle for effective action to take place; then the action will, of itself, lead imperceptibly to a higher grade of perception, in endless sequence. Also there is need of a lubricant, if the machinery is to run smoothly. It is for each individual to determine whether the power of his imagination provides a sufficient lubricant, and what is to be the orientation of his desire. The question of the direction taken by any force, is included in Newton's second law of motion; the velocity of a moving body is in proportion to the original force which gave it momentum.

The third law, that "action and reaction are equal and opposite," can be observed, in its results, in the place where a force originated. For instance, a shot is fired from a cannon; the reaction is seen in the recoil, which is inevitable, and can be calculated beforehand. The law seems equally applicable in the realm of metaphysics, and it is only by observation and calculation that we can learn to control inevitable reactions, and then redirect them into a useful channel.

The science of mechanics is mainly concerned with work and energy. An illustration, from the text-book, showed a man at work to lift a weight from the ground; when his muscular energy exceeds the maximum of resistance, the weight is moved. "Work is done when the point of application of a force moves." The work is proportional to, first, the force overcome, second, the distance through which it is overcome. There is a third factor to be considered, that of time; and power may be defined as the rate of doing work. The powerful man is he who achieves much, in a short space of time, though his achievements may never be apparent on any outer plane of existence. A further consideration comes in, that of efficiency, which can be tested by the

result. In mechanics it is stated that Efficiency $= \frac{\text{work done on the load}}{\text{work done by the force}}$, or Mechanical Advantage $= \frac{\text{work}}{\text{force}}$. If there is a great output of force, and no useful work is achieved, the mechanical advantage is nil, and the result is complete waste and loss. In the domain of metaphysics, as in the world of physics, it is important to consider how efficiency may be increased by the right application of force. There is a divine economy in all things, which opposes the output of much energy for a trivial result; unfortunately, in the human order, the rule is frequently transgressed, with consequent loss of time and energy, and inevitable friction to the worker.

Energy is another word which is difficult to define, though its Greek derivation simply means action. "The energy of a body is the power of overcoming resistance, or doing work. Kinetic energy is the energy of matter in motion. All energy which is not kinetic is known as potential energy." The student made a note of this, since the problem of the metaphysician, who tests his theories by action, is much the same, and the work done is proportional to the inertia overcome. But it is wise to remember that, once energy is aroused, it cannot be foreseen what direction it will take in the individual. The result of arousing it prematurely is sometimes startling to the observer, though it is always possible, by discipline, for the individual eventually to guide his energy in the right direction.

The concluding pages of the chapter on mechanics gave remarkable illustrations of the use which can be made of the pulley, which acts after the same principle as the fulcrum of a lever. Every movable pulley reduces by one-half the effort required to raise or support the mass below it. The expert knows how to arrange mechanical contrivances, so as to find the right place to apply force and the right means to control it. Archimedes is said to have boasted that, by an arrangement of levers and pulleys of sufficient magnitude, he could move the world, if only he could find a fulcrum! The study of mechanics was certainly worth while, but the student could not do more than master the simple laws, and was unable to work out their complicated applications. He made a note that, in metaphysics, laws are usually simple in their essence, but capable of an infinite variety of applications. Their validity must be tested in the laboratory of life, before the student can be said to have mastered them.

The student realized that he had acquired, in a short time, a store of scientific information, but unless it were put to use, by frequently thinking it over, and tracing the correspondences in metaphysics and the inevitable conclusions in daily standards of conduct, the information might itself constitute a danger. "Closer insight gives heavier responsibility." He could no longer plead the excuse of ignorance of certain universal laws. He remembered a sentence from a well-loved book: "Science does not therefore deal only with matter, no, not even its subtlest and obscurest forms. . . . Science is a word which covers all forms of knowledge . . . it is not everyone who

restricts his (strictly scientific) desire for knowledge to experiments which are capable of being tested by the physical senses."[6] For him the study of physics had, quite literally, opened up wide horizons and unfolded a new world. Yet he was convinced that such a widening of horizon must be within the scope of all who are willing to "take knowledge," and work for it with steady persistence.

Not all can study a text-book of physics, yet the laws traced in such a book can be found written over all the world of manifested life, and discovered in the most insignificant facts that underlie material existence. "Study all things in this light, and the most physical will at the same time lead to the most spiritual knowledge." What is needed is, not so much scientific information, as a new outlook on life, an eager desire to penetrate beneath the surface to the unchanging and eternal laws which underly every event and circumstance. Such an attitude is perhaps best expressed in the Eastern phrase, —"untying the knot of the heart."

The student had found the same spirit in a book of Western mysticism, and one sentence in particular had delighted him: "He who finds the inner in the outer is in better case than he who finds the inner only in the inner."[7] It was not only the right insight that was needed; it must be allied with a will, like tempered steel, ready to meet every obstacle, to go through every difficulty, for the attainment of that purpose on which the heart is set. He remembered a story of Napoleon that seemed to express what he was striving after. A group of officers was discussing the possibility of a plan, when Napoleon entered the room. "Gentlemen," he said, "if the thing is possible, it is done; if impossible, it shall be done." Energy, adventure, romance,—is not that the spirit of every great Cause, of Theosophy itself?

Scientists tell us of the "romance of physics," the "romance of modern invention." Was there ever Romance like that of the Spiritual Life?

H. S. Elpis.

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[6] *Light on the Path*, p. 31.

[7] *The Book of the Twelve Béguines*, by Ruysbroeck; p. 31.

A wise man, in what condition soever he is, will always be happy, for he subjects all things to himself, submits himself to reason, and governs his actions by counsel, not by passion.—Seneca

MONT SAINT MICHEL

Le seul nom du Mont Saint Michel évoque ce que les paysages de France ont de plus grandiose, ce que le patriotisme a de plus inviolé, ce que la religion a de plus saint.

SIMEON LUCE.

SEVERAL years ago, I had the good fortune to go with a friend on a voyage of discovery in northern France. It was a wonderful trip for me, because I had never been there before, and I was profiting by my friend's knowledge and experience. Our discoveries had been many and varied. We had gone over the battle-fields of Flanders and Picardy, and had surveyed with horror the devastation—much of it repaired, but some irreparable—wrought by the Germans. We had visited with the keenest interest the royal chateaux, which still stand in silent grandeur, though the princes who erected them have long since passed away; we had knelt in the most beautiful houses of worship—great cathedrals, filled with the aspirations and prayers of the people; we had lingered in many Norman towns, rich in history and romance, had woven fancies of the festivals and processions of mediæval townsfolk, and had reconstructed in our minds the magnificent pageant of the Field of the Cloth of Gold.

Our wanderings were to end at Mont Saint Michel, which, we hoped, would set a crowning glory upon our experiences. Before going there we spent a day on the Breton coast and walked out to the tip of a rocky point near Cancale. Seated on a boulder, surrounded by plumed grass and nodding, purple heather, bracing ourselves against the strong wind which swept over that high and exposed spot, we remained a long while without speaking, watching a vividly emerald sea hurl itself in impetuous joy against the sharp, cruel rocks which form the coast. These rocks are of a rich, deep brown, and when the waves break over them, a blinding sheet of foam spreads itself in the sunlight. As we sat there, the roar and swish of the breakers filled our ears, and a steady wind from the East was warm and fragrant. Suddenly my friend, grasping my arm, cried: "Look!" Turning, I saw that which I shall never forget. Before us twenty miles of shimmering water, tossing in restless waves at our feet, but melting into a golden mist in the distance; and there, so ethereal that it seemed part of the mist, a pyramid of gold, rising phantom-like from the sea—Mont Saint Michel!

The next day saw us at Genêts, setting out on a somewhat perilous drive across the *grèves*—the name given to the wide reaches of sand, which, at low tide, surround the Mount. On this particular morning we had the good fortune to be the first people to cross the sands, and they stretched smooth and trackless before us, all previous marks erased by the morning tide. They

were soft and wet under the horse's feet, and at times we plunged into deep pools of water which the sea, in its headlong retreat, had left behind. When we arrived within a mile of Mont Saint Michel, we saw a figure running towards us across the *grèves*, and our driver explained that this was the guide who would lead us past the treacherous quicksands which lay before us. The guide was bare-footed and lightly clad, for sometimes he has to wade through deep water. His skin was burned a dusky bronze by the sun and the sea. In his hand he carried a long, three-pointed fork, and he looked strangely like a spirit of the waters come out to greet us. When he reached hailing distance, he turned suddenly and started back towards the Mount at a jog-trot, every few rods stopping to turn up a small heap of sand with his fork. The marks thus made were to serve as a trail for us to follow, while later visitors would have, to guide them, the deep ruts made by our carriage wheels.

Seen as one approaches it from the East, Mont Saint Michel is divided into three tiers. Rising abruptly from the gleaming sands, the ramparts stretch a protecting arm around the little town which nestles behind them. For a short distance these fortifications follow the lower level, but soon they turn abruptly and clamber up the side of the hill, finally losing themselves among the buildings at the very top. Built in the early XVth century, they have withstood many hundred years of siege by man and by the sea. Safe within them, the town, of scarcely fifty houses, clusters about the base of the rock in a charming confusion of roof-lines and chimneys. Higher up, and crowning the stony hillside, is a splendid group of ancient buildings surmounted by a Gothic church. Poised on the top of its lofty spire is a gleaming, golden figure of Saint Michael, with sword upraised in protection over all France.

We soon reached the entrance to the town, which is well guarded by the beautiful *Porte du Roi*. This strong gateway is stern and forbidding on the outside. The sharp, iron points of a portcullis appear at the top of the arch, and the tall battlements on either side lower menacingly on passers-by. Once inside the gate, however, one is in a typical Norman town, the houses crowding closely on the roughly paved street. From a Gothic niche high up on one of the walls, the figures of the Virgin and Child smile down most graciously. As we proceeded along this, the only street in the place, we caught glimpses of snowy washing, bleaching in the sun, and gaily coloured flowers growing in pots. Most of the housewives who live here must content themselves with potted flowers, as there is little available soil where growing things can be cultivated, and what there is, is generally used for raising a few vegetables. One or two of the houses have vines trailing over them, and there are a few hardy fruit trees wedged in crannies in the rock. In every corner where it is possible is a little patch of grass, which, though it be no larger than a pocket handkerchief, is clipped and cared for as if it were a highly prized lawn.

After stopping to have lunch in an excellent restaurant, we set out to visit the church and abbey buildings above the town. This was to prove no easy task, for it meant an ascent of several hundred feet. Gently, at first, the street slopes upward, past the little parish church, and then the serious climb-

ing begins. The houses are huddled together, and seem to cling to one another as if afraid of slipping down the precipitous hillside. Breathlessly we toiled, and as we paused, gasping, for a moment, the great rock seemed to rise before us like a wall. We clung to each other to keep from falling, rather like the houses, and sympathized with what they must have endured for so many years. The narrow street is forced up and up until, finally, it can endure it no more, and bursts into steps. Soon the end of the town is reached, and the way continues up long flights of stone stairs built on the top of the climbing ramparts. A short distance beyond the last houses, stands a mighty round tower, the *Tour du Nord*. It is pierced with numerous openings through which we can look down a sheer drop of more than a hundred feet to the weatherworn rocks below. From here, in days of old, stones were hurled, and boiling pitch was poured, on the heads of any rash invaders who attempted to scale the walls.

Facing this grim fortification, and in direct contrast to it, is perhaps the loveliest spot on the island. It could scarcely be called a garden, because it has no flowers, only a piece of smooth green turf, shut in by high ivy-covered walls. Against the further wall hangs a large wooden crucifix, beautiful in its simplicity. There is a wonderful peace here. The passing throngs affect it not at all, but those who will, may bear away with them a blessing and a strong sense of the nearness of the unseen world. Up and down go the hurrying throngs of visitors, some rapturously exclaiming at the beauty of the buildings above, others examining with eager curiosity the stern defences of the tower and the ramparts. Hardly one in a hundred gives more than a glance at the simple garden and the plain wooden cross with the patient figure upon it.

It was with great reluctance that we left this still retreat, but time pressed and we had much to see. Before us stretched apparently endless flights of steps, and perhaps no place on earth so well symbolizes the "steep ascent of Heaven" as this arduous climb. At last, however, we reached the entrance to the abbey-fortress, a low archway, flanked by two very tall towers, beyond which a narrow stairway leads upwards, disappearing in the gloom. At the top of this stairway is a bare, dimly lit chamber with passages leading out of it. Following one of these, we came upon dank prison cells, hollowed out of the rock; while beyond them were airy apartments perched high up in the tops of towers; there is the large room which the guard used to occupy, a spacious refectory, a covered walk where the monks took their gentle exercise in bad weather, and all the accessories inevitably connected with a monastery and a citadel. We did not linger long in the church itself, however, as it has recently been completely restored and all its atmosphere destroyed, but we passed on to what was to prove the most beautiful part of the whole abbey. Secure in the shadow of this great structure, the exquisite cloister lies like a jewel. It has a double row of slender columns surmounted by a steep red-tiled roof. In the spandrels of the arches are intricate carvings of delicately wrought foliage and flowers. No two are alike, giving the whole an effect of perfect

rhythm. This cloister has arched openings towards the sea, and I fancy that on hot days, when the sands are quivering under the heat of a scorching sun, a cool breeze playing among the reed-like columns might believe that it had strayed into some faery garden, and be tempted to linger on for ever.

No matter in what part of the abbey one may wander, it is easy to picture in imagination its inmates of former times, going about their daily tasks. The *Salle des Chevaliers* is thronged with knights. Having laid aside their armour, they are grouped about the huge fireplaces, clothed in fur-trimmed robes of rich colours, telling of their encounters in the lists, or perhaps listening to some minstrel, who sits on a broad window ledge, harp in hand, and sings of Roland and Oliver and Charlemagne's peers. The adjoining chamber, the *Salle des Hôtes*, must often have been the scene of grave deliberations during times of siege. The abbot, with a few of his oldest and wisest monks, is planning with the captain of the guard how they can best make a sortie and surprise the besiegers while they sleep. For the Mount was never idle. Always an impregnable stronghold in times of war, it was crowded with pilgrims on more peaceful days, all eager to see the incredible stone structure which springs from the top of the hill, and which is known in France as *la Merveille*. Tradition informs us that some of the early abbots were men of real fervour and insight, and many charming legends are told about them. It is said that Saint Aubert, the bishop who first built a church here, toward the close of the VIIth century, was commanded to do so by Saint Michael, who appeared to him in a dream. For some reason the bishop paid no heed to this summons, and Saint Michael appeared to him again with the same command, and again it was ignored. The persevering Archangel made a third visit to his slothful servant, and this time he pressed his finger on the bishop's skull so firmly that the indentation remained for ever after. Apparently Saint Aubert was convinced by this mark of authority, and proceeded at once to make preparations for the construction of a church on the Mount. It was not until some time later, however, that the buildings as we now see them were erected. A remarkable piece of engineering was achieved here, for the natural formation of the hill is high and rugged. Instead of cutting the summit away to give themselves a broad, firm base on which to build, the architects took the top of the rock as their level, and built a platform at that height to support the church. This daring plan was for the purpose of exalting the Archangel as much as possible.

All this while we had been climbing higher and higher, for the rooms in the abbey are piled one upon the other, instead of being spread out as are most monasteries. One passes from chamber to chamber by flights of steps, which take the place of the usual level passages, and so, by degrees, the summit is reached. The last short flight is no longer of square, rough stones, but of lace,—granite so finely chiselled that it is like the meshes of a bridal veil. It is easy to fly up these ethereal stairs, our feet seem hardly to touch them, and they lead us out on to a broad platform. Suddenly we realize that we are on the very top of the choir of the abbey church, in a forest of delicately carved

Gothic spires. Above, towers the great square lantern with its triple arches, where the bells used to ring in fog and in storm to guide lost mariners on their way. Below are massed the abbey buildings, the sides of which drop perpendicularly down to their firm rock base, and to the town itself, which clings to the lower hillside, well justifying its ancient title of *pendula villa*. Supporting the whole, the solid line of the lower ramparts marks the place where the kingdom of man ends and that of the sea begins.

In whichever direction we turn, a most radiant panorama is spread. Beyond the white sands of the *grèves*, low wooded hills are ranged in a great semicircle around the bay, each hill crowned with a spire. Back of these, heavy clouds are gathered, deeply fringed with a flame of gold lit by the setting sun. The sun itself is already hidden behind them. To the North, the sands stretch as far as the eye can see, except for a narrow band of white which glistens on the horizon. As we look and wonder what this may be, the wind brings to our ears a murmur "as of many waters,"—and so, indeed, it is! The evening tide is coming in, and in half an hour the sands will have disappeared and we shall be surrounded on all sides by the sea. Gradually the sound increases; the white band draws nearer, and gives a curious impression as of a high wall of foam and waves. Soon streams of turbulent water rush with startling rapidity into the deeper furrows in the sand. As the waters continue to rise, they spread themselves swiftly and silently over the *grèves*, leaving only the higher mounds exposed. Finally these, too, are covered. Woe to the foolhardy adventurer who might have lingered too long on the sands! The sea would soon claim him for its own, for no human foot could outstrip those advancing tides. They are powerless, though, over Mont Saint Michel *au péril de la mer*, and, as always, it stands firm. For over a thousand years the sea has encircled it twice a day, sometimes caressing its rocky base with gentle friendly tides, more often beating and pounding it with a violence which would long since have crumbled a weaker material than its unyielding granite.

The sun had now set, and, in order to reach the mainland before night, we were obliged to descend from our vantage point and make our way to the little vessel which awaited us in the harbour below. Having lain high and dry on the sand all day, it was now set afloat by the tide, and we could see it rising and falling on the waves just outside the gate. It was easy to run down the steps which had been so difficult to ascend, and we paused for a moment before that lovely garden, now so still and grey in the gathering dusk.

At the *Porte du Roi* we found a busy scene, for when the tide is up the water advances far into the street. It is the custom that all visitors to the Mount should be carried to and from their boats at high tide, and there is really no other way of reaching them dry-shod. Four or five strong, fair-haired sailors, true descendants of the Norsemen, were busily wading back and forth with their human burdens. My friend and I watched this amusing sight for a while, when, suddenly, I was seized by strong arms as if I were an infant, and gently but firmly placed in the boat which was awaiting us. There was no chance for refusal or argument, and I was relieved, a moment later, to see

my friend deposited with equal informality at my side. The craft which was to carry us back to Genêts was a fishing boat of sturdy build, and its pilot was a keen-eyed Norman fisherman. As we moved away from under the ramparts, the island with its buildings towered high above us, and its pinnacles seemed to reach up into the sky for ever.

The evening grew rapidly darker, and our pilot, after scanning the sky, warned us that we might expect a shower. Turning our eyes in the direction which he indicated, we noticed that the clouds which we had seen at sunset were covering a large part of the heavens. A cool breeze was carrying us rapidly towards the shore, and, as we looked back, we saw the dark mass hanging low over the water. There was still a broad stretch of pale sky on the horizon, however, and against this, Mont Saint Michel stood out in bold relief. Strong and black and terrible, it loomed out of the leaden sea, the embodiment of unconquered resistance, and, as the distance increased, we looked for the last time at the angelic figure on the summit, soaring lonely and sublime, with sword in hand, the upraised arm and spreading wings forming a cross which seemed to cleave the sky.

Then the cold, silent curtain of the rain fell.

VOYAGEUR.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—EMERSON.

WHY I JOINED THE THEOSOPHICAL SOCIETY

HAD this been asked me at joining, my reply would have been, not merely different, but it would have been untrue. Whenever I look back and think over the years since that time, as one should do, in the increasing light from the Society that has never shone so brightly as now, I see myself in relation to the Movement more clearly than I did then.

It seemed that not until after these many years of discipline, as of actual interior thrashings by outer circumstances, each leaving its mark, that lesson after lesson might be more deeply enforced,—yet as ever so divinely intended, so benignantly leading on to where one feels and will yield to his inner need—did I begin to see myself as I was, and as I now am, compared with what in loyalty I should and could have been. Not till I had learned to reverence life, if not to love and to trust it through the opportunities for understanding which it so benignly and repeatedly brings—did I begin to realize the nature and intention of that which led me into the Society, and which has inwardly brought me to where I am, wherever that may be.

Unlike some at starting, I was mentally lazy. I was therefore morally and spiritually so, or indolent in consciousness. Consequently, I had no very distressing problems either of thought, or of conduct in life, that I wished immediately to solve, such as have come and pressed for solution since, or as other members have had. Yet, as is so often the case, what appeared to me the would-be disciple's crowning virtue was to keep myself physically active, and to cause others to become equally busy; to be as overbearing and brimful of conceit as I was of outer energy in whatever intellectual or other ability I did show, while constantly dreaming of the sacrifices that myself and others should make. Covering all was what seemed humility,—before I was awakened to find it a mere subtle form of my vanity and self-love, as well as a mask for my incompetence and cowardice.

On my way to join, compelled by an inner urging that I had increasingly felt but none the less only half-heartedly obeyed, I had of course dallied here and there with some of the variously devised schemes of thought and organized effort intended for our enlightenment or refinement, or material benefit; lingering with one or the other long enough for me to scan mentally and to fumble with, whatever in it there was that I found interesting at the moment. A little of this or that: from theology and philosophy and literature in their shallows, to something of spiritualism, socialism, politics, science as it is popularly understood, and an appreciation or emotional liking for music and art, as easily accessible. I did not work for any of them, save once, when a mere boy, in a slum mission which strongly appealed to me. Not that the rest had no

depths of meaning, nor disillusioning purpose to serve, so needful for me; but I had neither the insight, nor moral stamina enough, to probe them, or to go into them farther. Yet, not strange to say, so far as I went people welcomed me as one who was in earnest; and I appeared so, even to myself, both of us deceived by the resemblance. I still feel the inwardly benumbing and atrophying effects from it all; now holding me back, or as warning me of a more inner, deadlier level of mediocrity and lassitude that can recur from it on the way to discipleship—whose more threatening, more stealthily vitiating and devitalizing forms I have sometimes to fight.

Later on, beginning to feel conscious of my inner sluggishness, but thinking to cure it by more strenuous outer activity, one day in my hurry and lack of attention I caused considerable damage to a valuable piece of machinery, when I heard a voice, as though from one in undeniable command at my side, say, "Be thorough!" Again, while holding to my own will which was then perversely aroused in defiance of correction from circumstances, I heard that same voice more softly pleading with me to surrender. But even with these to arouse and impress me more deeply, so that they might never be forgotten (though they should have impassioned me), it was a long time before I actually realized that it is always the inner fire that must first be inflamed,—of will and courage, loyalty and love, of the inner virility I needed, and whose deadened embers were at last beginning to burn.

It was this slowly bestirring impulsion from within, working to cure me of my ills, of my perversion of energy and waste of power since the time of my due but delayed responsibility, that started me out and set me inwardly to work on my more ostensible theosophical career, whether I personally wanted to do so or not. It is refreshing, and illuminating too, I find, at this pressing but opportune time for a new beginning, to feel thus stripped in thought for awhile from the self-woven glamour that so closely, so insidiously, enwraps itself around one.

Theosophy, then, is not what my self-caressing, trifling fancy at first took it to mean. Neither is it the system of philosophy, nor the religion, nor the science or art of living, nor the ways of devotion, I have since in turn more seriously thought it to be. As I see its more widely, divinely conceived plan of action for each and for all unfolding, and reaching ever farther back and for ever forward into the years, it shows for me the very path of life itself, in thought and will and deed: its power within, and impelling all; its divine light guiding all, from the tiniest radiant atom now feeling its way, to the highest of the Immortals responsible for its genesis and growth—each beholden for self-consciousness, light and direction, to the next one above him: its self-transfiguring purposes, the way of devotion for all; howsoever slowly evolving, yet leading each one on, in and by ever purer and more beautiful forms, up into and through discipleship, its evolutionary corollary for ourselves; and from there ever onward, in ever ascending degrees of illumination, nascent and conscious responsibility, with ever-increasing love and self-giving, in unbreakable succession. Thus it forms a chain that cannot be broken; how-

ever much such as we—as yet but half awakened from our inner sleep and outer dreaming—may still be so deluded, so be-deviled, I may say, so satisfied with where we are, as to wish to stay as we are, should nothing worse overtake us.

To "become as 'little children,' and be led step by step. This represents not merely our only hope of attainment, but it is our only hope of *survival.*"[1]

On looking back it would seem that because of this the Masters founded the Society, and have since fostered it, from where they are, in their yearning care for us. They intended it to serve as a way of light and for more strenuous inner working, up and on, farther yet, from the outer world of mere reflections that we find so bewildering, so inuring and deadening—from wherever each one is; whenever he deeply desires and wills, or feels he has defaulted enough—to what is in reality the human world, *to themselves and the Lodge.* A lay-chêla "is but a man of the world who but affirms his desire to become wise in spiritual things"; and "virtually every member who subscribes to the second of our three declared objects is such, for though not of the number of true chêlas he has the possibility of becoming one, for he has stepped across the boundary line which separated him from the Masters, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along with it, he has pledged himself to act in some degree in concert with those Masters, at whose behest the Society was founded, and under whose observation and protection it remains." Active membership therefore confers upon one, from the very beginning, the lay-chêla's privilege "of working for merit under the observation of a Master," to whom the effects from the member's thoughts and deeds, as of the very words he utters, will be known, whether the member may meet that Master in person, or become conscious in any other way of him, or not.

Concerning the deeper meaning or more rigid practice and brighter promise for the future of its third object, the true chêla is one "who has offered himself to a Master," and has been accepted by him, "as a pupil to learn practically the 'hidden mysteries of nature and the psychical powers latent in man "—that, with the knowledge so gained, he may share in the greater responsibility. His must be never ceasing, never failing, self-giving, as he thus goes more fully and freely, and himself leads others, more consciously, into the divine life.[2]

Inasmuch as this is so in the Society, may it not more directly concern each of us, that the Masters have looked for our coming, from far back in the years, to guide and guard us on our way to them; that a member's own Master, whoever he may be, and howsoever seemingly far away, will hasten out to meet him—soon, or at sometime later—should the fire from that Master's love and will and power, so flame within him as for the Master to say: "For this my son was dead and is alive again . . ." A. M.

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[1] From *Fragments*, by Cavé; Third volume, p. 96.

[2] The quotations were taken from the article, "Chêlas and Lay-Chêlas," which appeared in an early number of *The Theosophist*, and was afterwards reprinted in *Five Years of Theosophy*.

BRIHAD-ARANYAKA UPANISHAD

PART III, SECTIONS 1–7

YAJNAVALKYA AND THE BRAHMAN PRIESTS

WHEN the great Upanishads were prepared as instructions for disciples, much was done to make the lessons interesting. The dramatic tale of King Janaka's ceremony of sacrifice is vigorously conceived. The characters are all well drawn, the dialogue is vivid and full of humour. Yajnavalkya, the great Initiate who is the chief personage in this, the longest, and in some respects the greatest, of the Upanishads, is a living figure full of wisdom, full of power, and with a strong sense of humour, as is shown at the outset when, even before any test of learning or knowledge has been proposed, he bids his disciple drive home the thousand cattle which King Janaka has offered as the reward for the highest knowledge of the sacred lore. When Ashvala the priest takes him to task, Yajnavalkya serenely answers: "We make obeisance to the best knower of the Eternal, but we desire to have the cows." Then the Brahman priests fall upon him with questions, eager to prove that they know more than he, and the dialogues begin.

In these dialogues is the essence of the teaching for disciples. On the one side stands Yajnavalkya, possessing the sacred wisdom which was attained through Initiation. The heart of this wisdom is the knowledge of the two ways "for those who go forth": the Path of the Gods, and the Path of the Fathers; the way of divine liberation, and the way of reincarnation through the bondage of Karma. On the other side, the Brahman priests do not know these great mysteries. Each answer shows that Yajnavalkya is a master of this hidden wisdom. But the answers of the great Initiate do not fully reveal the secret. It was for the disciples, studying these teachings, to meditate on what he said, and to discover as much as they could for themselves.

Through questions and answers runs a consistent symbolism. The Brahman priests, seeking to catch Yajnavalkya and prove his ignorance, ask concerning the recondite details of the ceremony in which they were about to take part. Besides King Janaka, who ordered the ceremony, four Brahman priests had conspicuous parts in the rite. They stood, one on each side of the altar: the priest who made the offering, the priest who prepared the Soma-juice, the priest who chanted the Vedic hymns, and the priest, who bore the special title of Brahman, whose duty it was to guide and supervise the ceremony, lest it might be vitiated by some ritual defect. It does not appear that any animal was to be offered; it was a ceremony of the sacred fire, symbolical of divine power, like the rite of the Zoroastrians, and the modern Parsees, that is, Persians. The whole ritual was intricate, ceremonial acts to

be carried out with exactitude, with the accompaniment of certain hymns, in reality magical incantations, whose efficacy depended on tone and rhythm. The priests first tried to trip Yajnavalkya with questions concerning details of the complicated ceremony, so that they might claim for themselves the cattle which had been so cheerfully driven off by Yajnavalkya's disciple. But in each case his answers showed a complete mastery of the ritual. In each case they also suggest one aspect or another of the teaching of the Mysteries. Yajnavalkya spoke with a twofold meaning, dealing at once with the outer and the inner, the ritual and the spiritual science. It may be noted in passing that the thousand cattle are also symbolic: they stand for powers of perception "grazing in the field of knowledge"; five stand for the natural powers, vision, hearing and the rest; where the number is ten, or a multiple of ten, the inner senses, spiritual vision, spiritual hearing, and the rest, which are developed and awakened by Initiation, are added.

Answering Ashvala's first question, Yajnavalkya declares that "he who offers the sacrifice" is liberated by Fire, by Voice. His inner meaning is, that the disciple, in Initiation, is liberated by the divine Fire, the divine Word or Logos, Buddhi active, which raises him above the realm of death. Vision and the Sun have a like meaning. The Sun is the universal symbol for the Logos. Vision is the Light of the Logos. The Breath is universal Prana, the building power in the manifested world, an aspect of the universal building power in the unmanifested worlds. The Moon is the universal symbol of dual Manas, of Mind, two-sided, subject to flux and flow, to waxing and waning, and shining by reflected light. The three Rig verses, incantations taken from the hymns of the Rig Veda, stand for the "three worlds": earth, mid-world, heaven; the world of men, the world of the disciple, the world of the Master. In like manner Yajnavalkya uses the offering of melted butter poured on the sacrificial fire to symbolize the three destinies of the soul after death: liberation, paradise of dreams, immediate reincarnation. In the same way the forward-breath stands for the natural energy which impels to physical life; the distributive-breath is the psycho-spiritual energy which expands in the paradise of dreams; the upward-breath is the pure energy of aspiration which leads to the divine world. When Yajnavalkya speaks of the man who has died "expanding and drawing in the outer air" he is describing the expansion of the subjective nature in the paradise of dreams. He says that Name remains to the man; that is the inner individuality, the Sutratma; its energies, manifested in life after life, are the All-powers.

When Artabhaga asks concerning "the spirit of man," Yajnavalkya takes him by the hand and leads him apart. The meaning is, that the answer pertains to the Mystery teaching, not to be discussed in public, but to be revealed only to a disciple.

In the later questions, there are two which strongly suggest the methods of the spiritualists. The wife, and also the daughter, of a certain Patanchala, among the Madras, are possessed by "seraphs." The commentary explains this by saying that a seraph, a Gandharva, is a spirit of some kind, not a

human spirit, because a human spirit could not reveal the answers to such mysterious questions. Regarding the problematic Parikshitas, whose destiny in the hidden worlds the first seraph reveals, we may, perhaps, hazard the guess that their name is derived from a word meaning "ordeal, trial," and that they are "those who have passed through the trials" leading to Initiation. The Upanishad which we are studying began with the symbolism of the "sacrificial horse," as representing the manifested Logos. This would imply an identity between "those who offer the sacred horse" and "those who have passed through the trials," both indicating Initiates. This is borne out by Yajnavalkya's declaration that "he who thus knows, conquers the second death." The second death is the death from the paradise of dreams, which leads to rebirth in this world. He who conquers the second death is freed from the compulsion of rebirth; he "goes no more out; on him the second death has no power," as declared in the Apocalypse.

We are told nothing regarding the identity of the lady Gargi, who rather surprisingly intervenes with a question. But there is a charming fitness in the form of her question, framed in terms of the feminine art of weaving; the lengthwise threads of the warp being first laid on the loom, the crosswise threads are then added with the shuttle. So the lady Gargi asks how the fabric of the worlds is warped and woven, weaving the garment of Divinity. The eloquent answer of Yajnavalkya to Uddalaka hardly needs elucidation.

The Answers of Yajnavalkya

Janaka, verily, King of the Videhas prepared a ceremonial sacrifice accompanied by many gifts. Thither the Brahman priests of the Kuru and Panchala peoples were assembled together. Then in the heart of Janaka, King of the Videhas, there arose a desire to know which of those Brahman priests was most learned in the sacred lore. So he had a thousand cattle brought together in the pen, and ten measures of gold were fixed to the horns of each, five measures on either horn. Then he said to them:

"Worshipful Brahman priests, whichever of you best knows the Eternal, let him take away these cattle."

But those Brahman priests had not the hardihood to do this. So Yajnavalkya said to his disciple: "Samashravas, beloved, drive these cattle home." He drove them home.

Then those Brahman priests were wroth: "How does he call himself the best knower of the Eternal among us?" said they.

Now Ashvala was the priest who made the offering for Janaka, King of the Videhas. He questioned him, saying:

"Yajnavalkya, art thou the best knower of the Eternal among us?"

He said: "We make obeisance to the best knower of the Eternal. But we desire to have the cows."

Then Ashvala, the priest who made the offering, undertook to question him:

"Yajnavalkya," he said, "since all that is here is held by death, since all is

overtaken by death, through whom is he who provides the sacrifice liberated beyond the reach of death?"

"By the priest who makes the offering, by Fire, by Voice. Voice, verily, is he who makes the offering in the sacrifice. That which is this Voice is also this Fire, he who makes the offering. This is liberation, this is liberation beyond the reach of death."

"Yajnavalkya," he said, "since all that is here is held by day and night, since all is overtaken by day and night, through whom is he who provides the sacrifice liberated beyond the reach of day and night?"

"By the priest who prepares the Soma-juice, by Vision, by the Sun. Vision, verily, is the priest who prepares the Soma-juice in the sacrifice. That which is this Vision is also this Sun, he who prepares the Soma-juice. This is liberation, this is liberation beyond the reach of day and night."

"Yajnavalkya," he said, "since all that is here is held by the two halves of the month, the waxing moon and the waning moon, since all is overtaken by the waxing moon and the waning moon, through whom is he who provides the sacrifice liberated beyond the reach of the waxing moon and the waning moon?"

"By the priest who sings the chant, by the Breath, by the Life. The Life, verily, is the priest who sings the chant in the sacrifice. That which is the Life is also the Breath, he who sings the chant. This is liberation, this is liberation beyond the reach of the waxing moon and the waning moon."

"Yajnavalkya," he said, "since the mid-world offers no foothold, as it were, by what ascent does he who offers the sacrifice ascend to the heavenly world?"

"By the priest who guides the ritual, by Mind, by the Moon. Mind, verily, is the priest who guides the ritual in the sacrifice. That which is Mind is also the Moon, he who guides the ritual. This is liberation, this is liberation beyond the reach of the mid-world." So far, liberation. Now the attainments.

"Yajnavalkya," he said, "With how many Rig verses will he who makes the offering operate to-day in this sacrifice?"

"With three."

"Which are the three?" he said.

"The opening verse, the accompanying verse, and the benediction as the third."

"Through these, what does he conquer?" he said.

"Whatever there is here possessing life."

"Yajnavalkya," he said, "how many oblations will the priest who prepares the Soma-juice pour out in this sacrifice to-day?"

"Three."

"Which are the three?" he said.

"Those which flame up when they are offered, those which flow over when they are offered, those which sink down when they are offered."

"Through these, what does he conquer?" he said.

"Those which flame up when they are offered, by them he conquers the

divine world, for the divine world glows like flame, as it were. Those which flow over when they are offered, by them he conquers the world of the fathers, for the world of the fathers is over this world, as it were. Those which sink down when they are offered, by them he conquers the world of men, for the world of men is the world below, as it were."

"Yajnavalkya," he said, "through how many divinities will the priest who guides the ritual, standing on the right hand, protect this sacrifice to-day?"

"Through one."

"Which is the one?" he said.

"Mind. Without end, verily, is Mind. Without end are the All-powers. Through this he conquers the world without end."

"Yajnavalkya," he said, "how many hymns of praise will the priest who sings the chant sing in this sacrifice to-day?"

"Three."

"Which are the three?" he said.

"The opening hymn, the accompanying hymn, and the hymn of benediction as the third."

"Which are they with reference to the self?" he said.

"Forward-breath is the opening hymn. Downward-breath is the accompanying hymn. Distributive-breath is the hymn of benediction."

"Through these, what does he conquer?" he said.

"He conquers the earth-world through the opening hymn, the mid-world through the accompanying hymn, the heavenly world through the benediction."

Thereupon Ashvala, the priest who made the offering, became silent.

And so Artabhaga son of Jaratkaru questioned him:

"Yajnavalkya," he said, "how many apprehenders are there, how many outer apprehenders?"

"Eight apprehenders, eight outer apprehenders."

"These eight apprehenders and eight outer apprehenders, which are they?" he said.

"The forward-breath is an apprehender. It is joined with the downward-breath as outer apprehender, for through the forward-breath he apprehends odours.

"Voice is an apprehender. It is joined with name as outer apprehender, for through voice he utters names.

"The tongue is an apprehender. It is joined with taste as outer apprehender, for through the tongue he distinguishes tastes.

"Vision is an apprehender. It is joined with form as outer apprehender, for through vision he beholds forms.

"Hearing is an apprehender. It is joined with sound as outer apprehender, for through hearing he hears sounds.

"Mind is an apprehender. It is joined with desires as outer apprehender, for through mind he desires desires.

"The two hands are an apprehender. It is joined with work as outer apprehender, for through the two hands he accomplishes work.

"The skin is an apprehender. It is joined with touch as outer apprehender, for through the skin he is aware of contacts.

"These are the eight apprehenders, the eight outer apprehenders."

"Yajnavalkya," he said, "since death consumes all, which is the divinity who consumes death?"

"Death is as fire. It is consumed by the waters. Thus he overcomes the second death."

"Yajnavalkya," he said, "when the man here dies, do the life-breaths depart from him?"

"Not so, not so," said Yajnavalkya; "here, verily, they are drawn together; he expands, he draws in the outer air; drawing it in, he lies dead."

"Yajnavalkya," he said, "what does not leave him?"

"Name. For unending is name; unending are the All-powers; through this he conquers an unending world."

"Yajnavalkya," he said, "when the man here is dead, and to the fire goes his voice, to the wind his life-breath, his vision to the sun, his mind to the moon, to the spaces his hearing, to the earth his body, to the shining ether his self, to plants the hair of his body, to trees the hair of his head, to the waters the blood and seed return, where then is the spirit of the man?"

"Take, beloved, my hand. This, Artabhaga, we two shall know together. It is not for us while with others."

They two, going apart, counselled together. When they spoke, it was of Karma they spoke; when they praised, it was Karma they praised: through good works he becomes good, and evil through evil works.

Thereupon Artabhaga son of Jaratkaru became silent.

And so Bhujyu descendant of Lahya questioned him:

"Yajnavalkya," he said, "Among the Madras as pilgrims we were travelling. We came to the dwelling of Patanchala, of the Kapi clan. He had a daughter, possessed by a seraph. We asked him, 'Who art thou?' He said, 'Sudhanvan, of the Angirasas.' When we were asking him of the ends of the worlds, we said to him, 'What has become of the Parikshitas? What has become of the Parikshitas?' So I ask thee, Yajnavalkya, what has become of the Parikshitas?"

He said: "That one said, 'They have gone thither, whither go those who offer the sacrifice of the sacred horse.'"

"But whither do they go, who offer the sacrifice of the sacred horse?"

"Two and thirty days' journeys of the sun god is this world of men in extent. Twice as great is the whole earth, surrounding it. Twice as great is the ocean, surrounding the earth. Then, as is a razor's edge, or a mosquito's wing, so great, in the space between, is the shining ether. Indra, becoming as a winged one, delivered them to the Breath. The Breath, bestowing them within himself, conveyed them thither, where are those who offer the sacred horse. Thus, as it were, the seraph praised the Breath. For the Breath is the expansion and the drawing together. He who thus knows, conquers the second death."

Thereupon Bhujyu descendant of Lahya became silent.

And so Ushasta descendant of Chakra questioned him:

"Yajnavalkya," he said, "that which is the Eternal, known eye to eye, not by the eye of another, the Self within all, that reveal thou to me."

"It is thy divine Self, Atma, within all."

"Which one, Yajnavalkya, is within all?"

"He who breathes forward through the forward-breath is thy divine Self within all. He who breathes downward through the downward-breath is thy divine Self within all. He who breathes distributively through the distributive breath is thy divine Self within all. He who breathes upward through the upward-breath is thy divine Self within all. This is thy divine Self within all."

Ushasta descendant of Chakra said: "This has been explained to me as if one were to say, 'That is a cow, that is a horse!' That which is the Eternal, known eye to eye, not by the eye of another, that reveal thou to me."

"It is thy divine Self, within all."

"Which one, Yajnavalkya, is within all?"

"The seer of seeing thou mayest not see. The hearer of hearing thou mayest not hear. The thinker of thinking thou mayest not think. The knower of knowing thou mayest not know. This is thy divine Self within all. All other than this is subject to affliction."

Thereupon Ushasta descendant of Chakra became silent.

And so Kahola descendant of Kushitaka questioned him:

"Yajnavalkya," he said, "that which is the Eternal, known eye to eye, not by the eye of another, the Self within all, that reveal thou to me."

"It is thy divine Self, within all."

"Which one, Yajnavalkya, is within all?"

"He who rises above hunger and thirst, sorrow and infatuation, decay and death, knowers of the Eternal who have perceived this divine Self, overcoming the longing for sons, the longing for wealth, the longing for the world of men, set forth on the pilgrimage. For this longing for sons is a longing for wealth, and the longing for wealth is a longing for the world of men, for both of these are the same longing. Therefore, let the knower of the Eternal turn from learning and seek to become a child. Let him turn from the child state and from learning and seek to become a silent seer. Let him turn from silence and what is beyond silence and seek to become a knower of the Eternal."

"Through what may he become a knower of the Eternal?"

"Through that whereby he so becomes. All other than this is subject to affliction."

Thereupon Kahola descendant of Kushitaka became silent.

And so Gargi daughter of Vachaknu questioned him:

"Yajnavalkya," she said, "Since all this is warped and woven on the waters, on what, then, are the waters warped and woven?"

"On the Breath, Gargi."

"On what is the Breath warped and woven?" she said.

"On the intermediate worlds, Gargi."

"On what, then, are the intermediate worlds warped and woven?" she said.

"On the worlds of the seraphs, Gargi."

"On what, then, are the worlds of the seraphs warped and woven?" she said.

"On the sun worlds, Gargi."

"On what, then, are the sun worlds warped and woven?" she said.

"On the moon worlds, Gargi."

"On what, then, are the moon worlds warped and woven?" she said.

"On the star worlds, Gargi."

"On what, then, are the star worlds warped and woven?" she said.

"On the worlds of radiant beings, Gargi."

"On what, then, are the worlds of radiant beings warped and woven?" she said.

"On the worlds of Lord Indra, Gargi."

"On what, then, are the worlds of Lord Indra warped and woven?" she said.

"On the worlds of the Lord of beings, Gargi."

"On what, then, are the worlds of the Lord of beings warped and woven?" she said.

"On the worlds of the Eternal, Gargi."

"On what, then, are the worlds of the Eternal warped and woven?" she said.

He said: "Gargi, question no farther, lest thy head fall apart! Thou art questioning too far concerning a Divinity not to be questioned. Gargi, question no farther!"

Thereupon Gargi daughter of Vachaknu became silent.

And so Uddalaka son of Aruna questioned him:

"Yajnavalkya," he said, "Among the Madras we were dwelling in the abode of Patanchala son of Kapi. He had a wife possessed by a seraph. We asked him, 'Who art thou?' He said, 'Kabandha Atharvana.' He said to Patanchala son of Kapi and to those who were learning the sacrifice, 'Patanchala, son of Kapi, knowest thou the thread by which this world and the other world and all beings are tied together?' Then Patanchala son of Kapi said, 'I know it not, Sire.' He said to Patanchala son of Kapi and to those who were learning the sacrifice, 'Knowest thou, son of Kapi, the inner ruler, who rules from within this world and the other world and all beings?' Then Patanchala son of Kapi said, 'I know him not, Sire.' He said to Patanchala son of Kapi and to those who were learning the sacrifice, 'Son of Kapi, he who knows that thread and the inner ruler, he knows the worlds, he knows the bright powers, he knows the Vedas, he knows beings, he knows the divine Self, he knows all things.' He declared it to them, therefore I know it. Therefore, if thou, Yajnavalkya, without knowing the thread and the inner ruler, drivest off these cows bestowed on the Brahman priests, thy head will fall apart.'

"In truth, son of the Gotamas, I know the thread and the inner ruler," he said.

"Anyone may say, 'I know, I know!' But as thou knowest, so declare!"

He said, "The Breath, son of the Gotamas, is the thread. By the Breath,

verily, as by a thread, this world and the other world and all beings are tied together. Therefore, son of the Gotamas, they say of a man from whom life has gone forth, that his limbs have slackened. For by the Breath, son of the Gotamas, as by a thread they are tied together."

"Even so, Yajnavalkya. Declare the inner ruler."

"He who, abiding in the earth, is other than the earth, whom the earth knows not, of whom the earth is a body, who inwardly rules the earth, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in the waters, is other than the waters, whom the waters know not, of whom the waters are a body, who inwardly rules the waters, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in fire, is other than fire, whom fire knows not, of whom fire is a body, who inwardly rules fire, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in the interspace, is other than the interspace, whom the interspace knows not, of whom the interspace is a body, who inwardly rules the interspace, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in the sky, is other than the sky, whom the sky knows not, of whom the sky is a body, who inwardly rules the sky, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in the sun, is other than the sun, whom the sun knows not, of whom the sun is a body, who inwardly rules the sun, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in the spaces, is other than the spaces, whom the spaces know not, of whom the spaces are a body, who inwardly rules the spaces, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in moon and stars, is other than moon and stars, whom moon and stars know not, of whom moon and stars are a body, who inwardly rules moon and stars, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in shining ether, is other than shining ether, whom shining ether knows not, of whom shining ether is a body, who inwardly rules shining ether, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in darkness, is other than darkness, whom darkness knows not, of whom darkness is a body, who inwardly rules darkness, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in radiance, is other than radiance, whom radiance knows not, of whom radiance is a body, who inwardly rules radiance, this is thy divine Self, the inner ruler, immortal. So far concerning divinities.

"Now concerning the powers of beings. He who, abiding in all beings, is other than all beings, whom all beings know not, of whom all beings are a body, who inwardly rules all beings, this is thy divine Self, the inner ruler, immortal. So far concerning the powers of beings.

"Now concerning the self. He who, abiding in life-breath, is other than life-breath, whom life-breath knows not, of whom life-breath is a body, who inwardly rules life-breath, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in voice, is other than voice, whom voice knows not, of whom voice is a body, who inwardly rules voice, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in vision, is other than vision, whom vision knows not, of whom vision is a body, who inwardly rules vision, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in hearing, is other than hearing, whom hearing knows not, of whom hearing is a body, who inwardly rules hearing, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in mind, is other than mind, whom mind knows not, of whom mind is a body, who inwardly rules mind, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in touch, is other than touch, whom touch knows not, of whom touch is a body, who inwardly rules touch, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in intelligence, is other than intelligence, whom intelligence knows not, of whom intelligence is a body, who inwardly rules intelligence, this is thy divine Self, the inner ruler, immortal.

"He who, abiding in seed, is other than seed, whom seed knows not, of whom seed is a body, who inwardly rules seed, this is thy divine Self, the inner ruler, immortal.

"The unseen seer, the unheard hearer, the unthought thinker, the unknown knower: other than He there is no seer, other than He there is no hearer, other than He there is no thinker, other than He there is no knower. He is thy divine Self; the inner ruler, immortal."

Thereupon Uddalaka son of Aruna became silent.

C. J.

(To be continued)

Over all hostile circumstances let me triumph in Thy inspiring strength; the inward transfiguration is better than the outward.—A. SMELLIE.

THE TYRANNY OF HABIT

IT has been said that it is just as easy to form a good habit as it is to form a bad habit, and that it is done in exactly the same way. A moment's thought will make us realize the truth of this statement. In the first place, it is a question of our motive and purpose, whether they are high and selfless, or whether they are tinged and coloured by the lower nature. In accordance with this motive and purpose, so will our desires, our thoughts, be right or wrong. Whichever they may be, we brood over them in our hearts, we turn them over in our minds, we identify ourselves with them, we bring the full force of our imagination to bear, until inevitably in the course of time we translate these inner thoughts and desires into outer acts. We repeat these acts, and habit is formed. Perhaps our motive and our desire have been right; perhaps we have made a right use of the imagination, have employed right self-identification, and the resulting habit is a good one. What, however, if it be a bad habit? How may we get rid of it, change it, make it permanently good?

St. Augustine in his *Confessions* states, not as a theory but as a truth, that the law of sin is the tyranny of habit. As one reads, one becomes impressed with the reality that lies behind his assertion. One is conscious that Augustine spoke with authority; that he had tested and proved all things, on each plane of the inner life, by a steady questioning of experience. He makes it clear, on each successive higher plane, that it is not a question of attaining first to an understanding of truth, and then to mastery of the lower nature, nor first to self-mastery and then to truth. He shows that the two efforts are mutually helpful and go hand in hand; that it is a dual progress; that recurring familiar problems, persistence of old faults and habits of mind, on successively higher planes of consciousness, are in reality opportunities, milestones along the way. The point is reached at which, the heart definitely turned to the spiritual world and the will consciously aligned, the imagination, alive and watchful, seeks in turn for its opportunity. He treats, then, of those obstructions to progress which persist; of those habits of thought, those habits of action which, tyrannous and strong, still impose their will. He helps us to analyze their origin and their characteristics, to understand how and why they operate, to circumvent and to demolish these last strongholds of the lower nature.

To the student of Theosophy it is as a practical treatise on the first steps toward chêlaship that the *Confessions* particularly appeal; for in whatever moulds of thought and belief they may be written, throughout them runs a familiar and universal strain. The underlying principle, the first and ultimate essential of his quest, was union with that inner world of spirit of which we are in our higher selves a part, and without which our hearts are restless

until we rest therein. Truth, known and understood, nourishes the whole nature of man. Truth, once realized, must be applied in practice. There lies the test. Yet we must not seek to put perception first, making insight precede the will. Equally is it a mistake to put the will first, trusting that action will bring experience, and that experience in its turn will bring insight and wisdom.

It is impossible, however, within the confines of this short article, to trace further parallels, to establish other contacts. Rather is this an attempt to examine in practical terms, in terms of that divine wisdom than which no other is more practical, this brief quotation,—"For the law of sin is the tyranny of habit." To what extent is this true? If true, why is it true? What are the practical mechanics of the matter? How do they work? How are we to get rid of wrong habit?

The quotation is really the summing up of particular and practical experience. Elsewhere Augustine shows that, in the first instance, the desire for evil comes from a perverse will; that the service of evil ends in habit; that acquiescence in habit produces necessity. It would be possible to paraphrase this in somewhat different terms, without sacrificing anything of its truth and of its meaning; to say that the desire to express self-will comes from a will turned against the divine Light; that self-will, given expression, ends in habitual similar self-expression; that continued acquiescence in such habitual self-expression results in the necessity of giving the habit, thus formed, full play. Let us examine, in these terms, specific instances of the tyranny of habit.

To those who have any knowledge of the men among whom the Rescue Mission does its work, the case of the habitual drunkard will at once suggest itself as an example. Here, gratification of self, indulgence of self, is the desire, the motive; the will is perverted to this end. Repeated indulgence in drink, or in vice of one form or another, becomes a habit. This habit is intensified as psychic moulds are formed, as physiological reactions are set up, until a vicious circle is established,—long-continued acquiescence in the habit producing the necessity of gratifying it at all costs. At last, of himself able to do nothing to set himself free, he appeals for help outside himself. Through religion, in one form or another, some measure of light illumines his darkness. He recognizes at least that the habit of drinking is the result of sin in himself, although he may be totally unable to trace the various steps from the inception of that sin in himself, to the complete conquest of his higher nature by the devastating habit. In any case, the glimpse which he gets of the significance and meaning of the tyranny of habit, brings him to the threshold of being able to understand something of what Augustine means when he speaks of the law of sin.

We may agree with all this in theory, as a matter of academic interest, making the mental reservation, however, that such crude and elementary experience can have nothing whatever to do with us in any way, or afford any parallel to those absorbing and highly interesting complexities within our-

selves. Yet, actually, if there be any difference, it is in the kind of experience and not in the fundamentals of its character; for the point is that our vision of ourselves is often considerably impaired by our involuntary self-admiration at the very magnitude of these inner complexities of ours. We forget that the greater our inner complexity, the greater is the probable element of evil in it. We lose sight of the fact—if we allow for our far greater opportunities and the extent of our privileges—that there is within us an element of evil fully as ugly as in the Mission convert.

Take the sin of temper. Our comfort is disturbed; our will is crossed; some pet scheme of ours is blocked, from the success of which we may have hoped much for others, but into which we have insensibly been weaving more self-interest than we had realized. We are hurt, angry, disappointed; we indulge our lower nature by dwelling on our grievance, until our feeling comes out in words. We speak sharply, crossly. Then we are sorry; but we do not go to the root of the matter, within. Instead, we try merely to check the expression of our annoyance. On the next occasion we find that it is more difficult not to vent our temper in words; and still more difficult on each succeeding occasion, until to our dismay we discover that we have formed the habit of speaking crossly, sharply; that we must indulge this habit; that we can no longer control it, but that it controls us. With the growth of this outer habit we find that we are more ready, inside, to resent fancied slights, to criticize, to look for grievances, to insist on our own way. The vicious circle is again established. The tyranny of habit is again, in its turn, imposing an additional burden of sin.

So, whether in the crude example of the Rescue Mission convert, or in the more subtile problem of controlling our temper, the indulgence of the outer habit increases with the uncontrolled exercise of self-will. We are afraid, let us say; because we are afraid, we refuse absolutely to take some step, up to which life itself has been leading us little by little. Why? Because, perhaps, we think that our dignity may be impaired; that the surroundings in which we shall find ourselves may be uncongenial; that we may undergo some financial disadvantage; that we may suffer physically. In our repeated refusals to advance, we strengthen the force of those fears within us; each time we yield to them, we become increasingly more afraid. This time our self-will has taken a slightly different form of concentration on self, until we are powerless to take any step forward, either without or within. Innumerable instances might thus be given of the ways in which the tyranny of habit, inner or outer, increases for us, through our repeated yielding to it, the burden of the Karma which we must necessarily bear. Two-fold in its effect, our habit doubly lengthens the whole process of our relief. Not the least part of that added burden lies in the darkening of our insight and imagination. Finally, we are totally unable to see the significance and inter-relation of events, or to recognize the intervention of spiritual powers, or to perceive that in truth they are leading and directing in person, and that all we have to do is to obey. We miss, too, the significance of words, spoken or written. We take words at

their face value only, without applying them to ourselves, until they become for us utterly valueless and meaningless.

It is a common experience and a common complaint to-day that the Churches do not satisfy; that there is nothing real or alive in the average Church Service; that the stereotyped prayers and the conventional ritual are cold and dead; that any vital spark of feeling is buried so deep that it is well-nigh impossible to dig it out, and hardly worth while to try to do so. Many people quite frankly, and, they think, quite honestly, ascribe this feeling to the fact, as they call it, that they were given too great a dose of religion as children. They complain that they were taken to Church with such unfailing regularity, and heard the lessons and the prayers read so many times, that all meaning vanished from the words. As they grew older a sort of hard outer shell was formed, which became entirely impervious to all flow of feeling, until, they complain, it became a habit to pay no attention whatever to what they heard. Whatever element of truth there may be in this, it would be interesting to know to what extent the element of self-will had entered in. How often, as children, did they rebel against going to Church because it interfered with plans for play? How often, older in years but still like children, did the necessity of hearing these same prayers, this same ritual, interfere with some equally delightful form of self-expression? Later on, these same people, through the pressure of life itself, through trouble, through the need of comfort and help, return to these discarded forms, and, because some measure of right consciousness is at last awakened, they find in them new life and new meaning. But to what extent does the tyranny of old habits of mind, old moulds of thought, prevent them from grasping the full extent of that meaning, the full measure of that life?

How may we rid ourselves of the tyranny of wrong habit, and of all that holds us back? Not—Augustine points out, and Theosophy teaches—by first striving to attain to inner heights, nor by first concentrating on the habit itself. To each one the way of application must vary, as his own individual needs and problems differ from those of others. But when the heart is once turned, we *want* to change the habit. The reverse of the process outlined by Augustine has begun. The will is no longer perverted, but is swung over to the side of the heart, aligned with it, at one with that divine light which has begun to permeate the heart itself. And then, alive at last within, alert and watchful, understanding the situation and the steps which have led up to it, we concentrate mind and perception and imagination on the way to change. We strive to substitute a good habit for a bad habit; to replace the one which we have come to loathe, with its opposite. We strive, for instance, to replace fear with courage, that always we may act courageously; we strive so to increase within us, love and tolerance and compassion, that it may become impossible for us any longer to vent our temper. The old inner things have passed away; all outer things have become new.

When we reach this point of inner replacement, so to speak, we shall find that the very habit itself, which we are trying to replace, may be of inestimable

assistance. In an instant of carelessness or of inattention, the old outer habit may momentarily reassert itself. This will serve at once as a reminder of the way in which we definitely do *not* want outwardly to do things. Then, alert again through this intimation from the inner world, we set ourselves to use our opportunity; we force ourselves to act as if we were full of courage, or of sympathy, or of whatever virtue we may have failed to exercise. We force ourselves to ignore the inner hurt or disappointment, and to speak graciously and with courtesy, to control our voice, its tones and all outward expression. We *do* the positive opposite.

So, once the understanding and desire have come, it is possible to use the old external things, and by their right use to force further inner understanding and greater desire. It is a well known fact that commanding officers in the Army insist that raw recruits shall begin at once to salute in a punctilious and military manner. It might be thought that *esprit de corps* should be inculcated first, and that, this once done, voluntary and punctilious saluting would follow as a natural consequence. As a practical matter, it has been found that the external act helps to arouse the inner feeling; the *esprit de corps* is there, and men find it by their involuntary acknowledgment of its presence. First of all, and primarily, they obey, and in obedience they find an easier way, a fuller and a better understanding. So, too, shall we, if we will only try it; for in obedience, in the last analysis, lies relief from the tyranny of habit. To the extent of our obedience shall we be free from the law of sin; in the measure in which we obey shall we be free to see and to know, and to hear the Song of Life within our hearts.

S. D.

Strength of character consists of two things,—power of will and power of self-restraint. It requires two things, therefore, for its existence,—strong feelings and strong command over them.—ROBERTSON

MEDITATION, CONCENTRATION, WILL.[1]

THESE three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed, and read definite directions about them, than any others in the entire field. They say they must meditate, they declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First, is the meditation practised at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second, is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first, in Patanjali's *Aphorisms* will be found all needful rules and particulars. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book, only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practised every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame and power, looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here,

[1] Reprinted from *The Irish Theosophist*, of July 15th, 1893.

in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly, if their life meditation is fixed low, down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy.' But by reason of a peculiarity of the human mind, the associative part of memory is awaked the very instant concentration is attempted. It is this that makes students weary, and at last drives them from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and, like a flash, troops of recollections of all sorts of affairs, old thoughts and impressions, come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try, and to keep on trying.

The subject of the Will has not been treated much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs not only to man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these; the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists for ever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for

success, money, or gratification, we shall speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the *New Testament* in the statement that if the eye is single the whole body will be full of light; and in the *Bhagavad Gita* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us, as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

WILLIAM Q. JUDGE.

The best armour of old age is a well-spent life preceding it; a life employed in the pursuit of useful knowledge, in honourable actions and the practice of virtue; in which he who labours to improve himself from his youth will in age reap the happiest fruits of them: not only because these never leave a man, not even in the extremest old age, but because a conscience bearing witness that our life was well spent, together with the remembrance of past good actions, yields an unspeakable comfort to the soul.—CICERO.

ON THE SCREEN OF TIME

THE Philosopher took the floor. "There are students of Theosophy," he said, "who are altogether too free and easy with the Absolute. They forget that definition limits, and that, whatever the Absolute may be, the word itself excludes the idea of limitation. This is the kind of statement to which I object: 'Evolution is the result of a purpose, but it is not a conscious purpose, a plan directed by any faculty like that of consciousness in human beings, because, as the Aryan sages understood ages ago, a perceptive consciousness, based on the division of subject and object, cannot rightly be postulated of the All, which is inherently one.' My impression is that while the Aryan sages would have refused to postulate that sort of consciousness as being that of the Absolute, they would also have refused to exclude it from the Absolute, because exclusion necessarily implies limitation. However, quite apart from Aryan sages, it should be clear, I think, that it is dangerous to try to shut up the Absolute within the confines of our present experience. If anyone imagines that consciousness is based on the perception of subject and object, all I can say is that I have reason to believe him mistaken. The state of mystical Union—and there is universal testimony as to its reality—proves the contrary. In Mahayana Buddhism, for instance, while Enlightenment (*anuttara-samyak-sambodhi*) results in Liberation, Enlightenment, not Liberation, is the goal; and Enlightenment can be obtained by exercising the faculty of Prajna, an aspect of Buddhi, not by means of the intellect (Vijnāna). Prajna, when truly functioning, lifts us above the dualism of matter and spirit, subject and object, ignorance and wisdom, thus giving us the Enlightenment which means direct perception of the truth. It was full Enlightenment of this sort that Gautama gained, or regained, at Gayā while meditating under the Bodhi-tree; but he did not thereby *lose* awareness of those states of consciousness based on a division of subject and object; he included those states and all other states—without being deluded by them—within the vast expansion of his being and vision. In other words, having been able to perceive as men perceive, Enlightenment gave him the ability to perceive *also* as minerals perceive, as trees and plants perceive, as ants and birds and animals and gods and demons and all the hierarchies of heaven perceive, to heights beyond our ken (please do not try to define them!),—and all this as one and the same condition, both within and above time."

"That is both interesting and valuable," said the Recorder, "and I am very glad to have it; but I don't want to devote all our space to metaphysics. May I have something of wider appeal?"

"First let me ask one question, please," the Student interjected. Then, turning to the Philosopher: "Do the Mahayana Buddhists say that the faculty of Prajna is possessed by all men, at all stages of development?"

"They do," the Philosopher replied; "they teach that all beings, sentient or non-sentient, *potentially* are Bodhisattvas, no matter how dormant the Prajna faculty in them may be; no matter how many millions of births may be needed before Prajna becomes active as the instrument of Enlightenment."

"What a pity that Christianity does not teach that all men are potential Christs!" exclaimed the Agnostic. "How far more ennobling such doctrine would be, than the belief that Christ was unique, and that we, inherently evil, can be saved only by faith in his unique divinity."

"That was just my point," said the Student. "Christianity *does* teach that all men are potential Christs. It was Christ himself who said: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' It was Paul the Apostle who spoke of us as 'heirs of God, and joint-heirs with Christ,' and of Christ as 'the firstborn among many brethren.' The doctrine you so rightly despise," he continued, turning to the Agnostic, "was invented by the Church in later centuries. The early Fathers taught otherwise. I could give you quotation after quotation from their writings, though I have only one with me, which I happened to note this morning from a homily by Saint Macarius the Egyptian, who was born about 300 A.D. This: 'He was called Christ, in order that we also, being anointed with the same oil with which He was anointed, might become Christs, of the one substance and one body.'"

"Thank you," the Recorder responded. "And now I want the fruit of someone's meditation,—fresh fruit."

There was a pause. "What does this mean?" he asked. "Meditations without fruit? Or were the meditations so sublime, so exalted, that mortal speech cannot reveal their mysteries?"

They laughed. None the less, thus goaded, minds worked more quickly, until the Engineer produced a really helpful suggestion. "It dawned upon me the other day," he said, "that wherever the mind is interested, there is seen a next step to take. It may not perhaps be clearly defined or known as yet, but we are consciously working toward it none the less. In business, for instance, if there be no next step ahead—an economy to put into effect, a new field of sales effort, or a new article to produce—we may be sure that the management is stale, unfruitful, unequal to its task. Obviously this is true also of the spiritual life. If we are not working consciously toward a next step of a definite kind, it means that our minds are not really interested, and that we are only going through the motions of trying. The would-be disciple—much more, the disciple—whose heart is in his effort, is invariably working to complete and perfect some step already undertaken, and is doing so as a preliminary to attempting some other step which he sees ahead of him, with a still further step in the distance, less clearly defined, as next year's objective. Perhaps the education of a child is the best analogy, because it would be difficult to conceive of anyone undertaking it without having several next steps in view.

"So we have a test of the genuineness of our interest in the inner life of the

soul, in our own spiritual development, and, therefore, of the genuineness of our desire to serve the Masters."

The Historian was the next to volunteer. "I have been thinking along different lines," he said, "although, as so often happens among us, our lines converge,—presumably because their origin is the same. I had been reading a 'filler,' which a friend had sent for use in the QUARTERLY,—a quotation from F. W. Robertson: 'Few men suspect how much mere talk fritters away spiritual energy; that which should be spent in action, spends itself in words. Hence he who restrains that love of talk, lays up a fund of spiritual strength.' I thought how few people seem to realize the truth of this commonplace of experience; even students of Theosophy, who should know better, waste hours in purposeless talk. Then I realized that the conquest of this, as well as of other phases of lower nature, is made difficult by our blindness to their perversity,—to their ugliness; and that this blindness is due to habit. Thus, if a man steal for the first time, his conscience will reproach him, and he will see something, at least, of the inherent hideousness and sinfulness of what he has done. If he repeat his offence, his conscience will still reproach him, but his sin will not seem as serious as it did on the first occasion. So it will go, until he will reach the point at which he is able to do no more than admit, on general principles, that stealing is not right, but will be full of self-justification for his own breaches of the general rule. Further than that, he will at last be quite incapable of seeing that what he has done is, in fact, stealing.

"Exactly the same thing is true of vanity and of all the sins and weaknesses against which the would-be disciple struggles. If the sin be old and deep-seated, he will not see it. His attention called to it by some older student perhaps, he will be obliged intellectually to recognize his tendency, but, hating it in others, he will not be able to hate it in himself. He will have lost that power because his sin has become habitual, and because habitual sin means blindness.

"We turn violently against the sin we recognize; against the sin we see for what it is, in all its hideousness. In that case, we leave it instantly behind us; we do not have to struggle against it. If we have to struggle; if we fight and fail, and pick ourselves up to fight again, it is proof that we have not fully turned from it, and that therefore we have not truly seen it.

"How see it? It is impossible to see it at first 'as the Masters see it,'—although this is the effort of many misguided students. We cannot jump from hell to the upper reaches of Paradise. We must force ourselves, by effort of will and imagination, into the point of view of our friends, and then of our enemies. We must make ourselves see out of their eyes. It is best to begin with some one person, whose good opinion of us we value, either an older student, or possibly a younger student whom we are trying to help. Think of him as seeing this weakness in us,—of hearing us say such and such a thing which we said yesterday, or of doing something, such as we did some weeks ago, or of thinking something which we habitually think in some form or other: what would his reaction be? In other words, having lost the sight of our own

eyes, we must begin by using the sight of others, as a necessary step toward the recovery of the use of our own.

"There is, of course, a still lower depth to which people fall,—and there are would-be disciples among them; that is, as the fruit of long-continued self-indulgence and of deliberate self-blinding, to have become convinced that 'everybody does it,' and that it is only hypocrisy or self-deception in others which makes them disapprove of what *I* do. Once that stage is reached, I do not see how anyone can use the eyes of others to help him to see. His last resort in that case, is to admit, theoretically, that it is not ideal, and to try, by some means or other, to increase his respect for that ideal,—presumably embodied in Masters. But I do not see how he can respect the ideal, or believe —except intellectually—that the Masters have attained it, so long as he persists in justifying his own weakness by attributing it to his betters. The thief perhaps says to himself, and occasionally to others, that everybody steals; but the truth is that everybody does *not* steal, as we well know. There is no worse blindness than that, and nothing more degrading to the soul. In the same way, everybody does not lie, everybody does not gossip, everybody's conversation does not revolve around personalities, everybody's thoughts do not revolve around themselves.

"We must see such habits as bad, and not only as bad, but as intolerable, if we have any hope of discipleship either now or in the future. Then, instead of cheerfully taking it for granted that we are guilty of none of these things, we must daily accuse ourselves of them, examining our conversation and our thoughts to determine whether we have sinned under any of these heads."

"I agree with every word you have said," the Ancient commented, "but I fear you have been too general, and perhaps too gentle, to produce much effect. It is nothing short of a scandal if those who have studied Theosophy still sin in these respects. Conversation about persons is vulgar, is provincial, and it is an insult to Theosophy if one of her students remains on that low level. Sophie, the cook, goes to a new doctor; she tells all her friends all about it,—what he said, but especially what she said. Her friends repeat this to their friends, with variations. She went to consult him about her headaches; by the time it is passed on the comment is, 'Poor thing, it is too bad about her headaches; they must be terrible,—though of course the wonder is she has not something far worse, with that dreadful old father!' At that point, a pause, so as to give the friend an opportunity to ask, 'Who was he?' or 'What about him?'—the omission of such a question being a distinctly unfriendly act. Then follows the history of Mr. ——— *père*,—'a perfect villain, my dear, always beating his wife and. . . .'

"On the whole, though, I think that more harm is done by intended glorification than by scandal, so far as students of Theosophy are concerned. Superstition plays its part in this. In the light of superstition it is almost an insult to an important person to regard anything he does as natural. Even so, why talk about it! Thus: 'He was marvellous, my dear! I wish I knew *who* it was who spoke through him; the force nearly swept me out of my seat.' Or:

'She talked in the most wonderful way; it really was a glimpse of heaven. Her face was positively transfigured.' And again I ask,—even so, why talk about it?

"The answer is that all such things are said from a very mixed motive. There is the usual desire to glorify self by reflex glorification, while there is a very great desire just to pass on a 'thrill,'—to use a word I intensely dislike.

"The result invariably is to throw away—to use up in 'thrills'—that which, if spiritual in origin, should have been conserved by silence; for *to speak of spiritual experience is to lose it.* That law is absolute."

"The way we undo with one hand, what we accomplish with the other, is simply appalling," exclaimed the Student.

"Fortunately for us," the Ancient replied, "we have more than our own unaided aspiration to raise us. An article on Mont St. Michel in this issue of the QUARTERLY, should serve to remind us of that; for Mont St. Michel is more than a symbol: it is the embodiment of a universal law. It might be interpreted symbolically as an expression of man's aspiration,—the yearning of the heart for heaven, the ceaseless striving of the spirit of man for that which is above the level of earth. This, however, would be but half the truth; and half the truth is misleading. Man would never ascend—Mont St. Michel would have remained bare rock—if heaven had not first reached down to earth; if St. Michael himself had not descended, not once, but thrice, to inspire mortality with vision and desire. There was response at last, but not until a skull—an average human skull—had been dented, so great was its resistance to the force coming down from above.

"Man needs to be well-nigh broken before he will accept the guidance of the Lodge,—and St. Michael is of the Lodge. Not all, perhaps, are so obdurate; but the man who thinks of himself as an exception, is probably the most obdurate of any. Yet, once surrender is made, and man gives himself wholly to divine construction, how marvellously beautiful is the result!"

At this point our Visitor, who had shown signs of great interest in the preceding conversation, suddenly asked: "Who are those of whom you speak as Mahatmas or Masters? Are they spirits?"

"Neither spirits nor goblins damned!" the Historian promptly answered; but he said no more, perhaps realizing that an adequate answer would need more than a sentence or two, and wondering if we wanted him to proceed. So the Recorder urged him to do so, and to take his time, as the question was of infinite importance.

"I must begin at the beginning, then," the Historian assented; and he began: "The Sanscrit word, Mahatma, means Great Soul, and is frequently used in that sense in the old scriptures of India. Mahatmas are Masters of Wisdom,—just men made perfect. They are the flower of the human race, the product of ages of evolution, the Elder Brothers of mankind.

"Some of them have appeared from time to time as Avatars (another Sanscrit word), which means that, for the salvation of mankind, they became the embodiment of what St. John, following Philo, called the Logos, or Word,

—a special incarnation, for a special purpose, distinguishing them, during that life-time, from other Masters. Christ was the last of these Avatars; before him came Gautama Buddha; before Buddha came Krishna and others.

"Masters, however, are not 'gods,' though in tradition and legend they are often so described. They are not omnipotent. They do not perform 'miracles.' They are in no sense 'supernatural.' On the other hand, they have acquired the full use of powers which are latent in all men—powers which are inherent in the divine spirit of man; and they have extended their range of perception and understanding infinitely beyond the narrow limits of our ordinary faculties. Because of their great powers, and of their knowledge of things and events to which lesser men are blind, the ignorant of earlier ages—who appear to have been 'God-fearing'—worshipped them as divine beings, while the ignorant of later ages—who ceased to be 'God-fearing'—hated and persecuted them whenever they failed to conform to the will of the multitude.

"History is full of stories about them, always as the benefactors of mankind. Leaving aside for the moment the better-known instances, the life of Quetzalcoatl gives a good illustration of the work they do in the world. His existence is just as well established historically as that of Krishna in India. He is said to have been a Toltec, but this is not certain. The ancient Mexicans, in whose midst he appeared, and with whom he lived for twenty years, were brown and beardless. They described him as of another race, a fair man with a fair beard and noble features. He seems to have won them by his great scientific knowledge, especially of astronomy, metallurgy and agriculture. He persuaded them to give up their practice of human sacrifice. The encyclopædias say that he taught the Mexicans 'to follow his austere and virtuous life, to hate all violence, to sacrifice no men or beasts on their altars, and to do penance for their sins. He taught them picture-writing and the calendar.'"

"When did he live?" our Visitor interrupted.

"It is difficult to say," the Historian answered. "I never knew anyone with so many dates! I suspect he appeared more than once. The *Britannica* speaks of 'an unknown scientist, possibly deified as the god called Itzamna' (it was Quetzalcoatl) who 'seems to have invented the Mayan calendar after making a daily record of observations beginning on August 6th, 613 B.C. . . . The unknown scientist reduced a calendar of moons to a calendar of numbers. . . . The writing out of the numbers of days in the Mayan calendar involved place-value numeration one thousand years before this important arithmetical device was known to the Old World, and the Mayan eral count of days preceded by three hundred years the first eral count of years in the Old World. . . . The unknown Mayan scientist likewise invented [?] a system of designating the days by a permutation of thirteen numbers and twenty names. . . .'

"That would mean that he appeared in Mexico at about the time of Pythagoras in Greece; but other dates are attributed to him up to as late as the eleventh century A.D. From one standpoint, it does not so much matter when he lived; the point is that he undoubtedly lived, and that his memory and influence still live among the natives of Mexico.

"I speak of Quetzalcoatl only incidentally, however," the Historian continued. "The subject of Masters is stupendous, and I am afraid that a preliminary understanding of Karma and Reincarnation is essential to the least idea of how Masters become Masters. As briefly as possible then: Karma literally means 'action,' but in the philosophy of the East it has come to mean the universal law of action and reaction, of cause and effect, subject to which we reap what we sow, and must have sown, at some time in the past, whatever we reap to-day. It is misleading to interpret it in terms of reward and punishment; it is nearer the truth to see it as renewed opportunity, as the means by which continued progress is made possible. For instance, if I were to possess self-control, it would necessarily be the fruit of many efforts at self-control in the past; it will necessarily remain with me in the future, either increasing or diminishing, in accordance with my own efforts. In this way, a man makes his own character from day to day, and is in large measure the creator of his own destiny.

"Looking back over his own past, every one, with an honest mind, must see the truth of this doctrine so far; but it is only the first step. He must push his investigation one stage further, looking for that which has *not* changed, in spite of changing character and circumstances; he must look for that unchanging centre within himself—his sense of 'I-ness' if you choose—which is now able to observe the past, and which serves as an unbroken link between yesterday, to-day, and to-morrow. Let us call this centre within him, his ego or soul.

"He believes, perhaps, that it will survive the death of his body,—there is abundant reason to believe that. Apart from other considerations, annihilation cannot be imagined. Try it, and see. Nor is any absolute end conceivable. So he will be compelled to think of himself as essentially an immortal being, ever growing, and in that sense ever changing, but, in the deepest self within him,—undying.

"From looking forward, now let him turn backward. Hume argued many years ago that 'what is incorruptible must also be ingenerable,' adding that 'the soul, therefore, if immortal, existed before our birth.' There is no answer to that argument. To express it in cruder terms: an endless cord would not be endless if it began at a given point; if infinite, it must be infinite in both directions. So we arrive at the doctrine of the soul's pre-existence."

"But where and how did it pre-exist?" our Visitor interjected.

"Once we think of the present life of the soul on earth as the Karmic fruit of pre-existence somewhere, we may properly ask ourselves: 'If I reap on earth to-day, is it not a fair inference that it was on the same earth (in the same field) that I sowed what I now reap?' Clearly the answer must be, Yes. We shall perhaps remember, also, that Herbert Spencer, basing his philosophy solely upon reason, insisted that Evolution is only half of the law of growth; that the other half is Involution,—and that he pointed out the universality of the law of periodicity, by which periods of expansion and contraction, exfoliation and indrawal, follow each other alternately, as in summer and winter, waking and sleeping, day and night. Arguing that the same law must govern the life of

the universe, he repeated the doctrine of ancient India, according to which 'the outbreathing and inbreathing of Brahma' symbolize vast periods of outer manifestation, followed by vast periods when, from infinite diversity, all things indraw once more into the Unity from which they sprang.

"Eastern thinkers were more logical, or in any case more consistent than Herbert Spencer, however, because they included the life and development of the soul as part of this universal process; besides which, many of them further disposed of the matter by adding quietly that with them it was not a theory; it was a fact; they remembered their past lives on earth, in human bodies, quite as clearly as they remembered the events of this life's childhood. Just as some people can remember the events of their childhood easily, and others, only as the result of effort,—so some can remember their past lives; others, not at all. It is the soul that reincarnates,—not the body or its desires; and a man must become at one with his soul if he would acquire the soul's memory of past incarnations, and of those intermediate periods of indrawal (between outer 'manifestations' on earth) when the soul returns to its true home in the spiritual world.

"It would be impossible, as I have said, to understand how such men as Masters can exist, unless we see in them the fruit of ages of evolution, as well as of effort which average humanity simply will not make. Masters are the flower of the race. They are 'the first-born of many brethren.' They have forged their way ahead of the rank and file, out of compassion for the rank and file,—inspired by an intense desire to save mankind from the suffering which it perpetually and yet needlessly inflicts upon itself. They are Masters of Wisdom *because* they are Masters of Compassion.

"They differ from ordinary men as a mature man differs from an infant in arms. The analogy holds good, not only in terms of intellectual and spiritual achievement, but in such matters as the control of energy, the power of movement, and so forth. Physical analogies, however, necessarily fall short of the truth, because most people think of matter as more real than spirit, or in any case as more powerful: a 'spiritual body' would suggest something tenuous and vapoury, instead of something a thousand times stronger and better consolidated than any physical organism known to us. I do not mean to imply that Masters have spiritual bodies only; I do mean that substance exists on many different planes, of many different grades, and that, as a general rule, the less objective (grossly physical) it is, the more powerful the force which acts through it. Etheric forces, for instance, are more powerful, when controlled, than any form of physical energy (electricity can produce a far greater heat than coal); and if we can imagine a consolidated etheric body, as the vehicle of human consciousness, we should be able to realize how much more responsive it would be as an instrument than the thick, dull matter through which we now function.

"The inner life and growth of the soul have been symbolized in all ages and in all religions by natural phenomena which are as suggestive to-day as ever: the butterfly, emerging from the chrysalis, the sheath of a caterpillar which

once was an egg; the scarab-beetle, because it passed through a similar life-cycle; the serpent, because of the sloughing of its skin. Both the Master Christ and his disciple, Paul, used the simile of 'a corn of wheat'—part of the symbolism of Egypt. The death and resurrection of Christ unveil the mystery, for those who have eyes to see and ears to hear. He revealed himself to his followers in 'an house not made with hands, eternal in the heavens'; he had been 'clothed upon'—to use Paul's expression—'that mortality might be swallowed up of life.' Yet he was not a 'spirit,' 'for a spirit hath not flesh and bones, as ye see me have'; nor does a 'spirit' eat,—'and they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.' On the other hand, he was no longer limited, as we are limited, by time and space: 'When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side.' He had built for himself a house not made with hands. His body was of finer stuff than any known as yet to us—of far more powerful and enduring stuff—able to penetrate our seemingly solid matter more easily than light penetrates glass. Using other terms—though to some they may be more confusing than helpful—one who has become a Master is no longer confined to a three dimensional world, and just as we, who at present are three dimensional, can do things which would seem miraculous to two dimensional creatures (living and moving on a flat surface), so Masters can do things, without effort, which seem miraculous to us, or which would seem miraculous if it were not for the explanation which Theosophy alone provides.

"Verily, to the priests of to-day, as to Nicodemus of old, it might be said: 'Art thou a master of Israel, and knowest not these things?' For the priests of Christianity cannot explain the birth or life or death or resurrection of Christ, or anything about him. Theosophy alone does that; and they would treat Theosophy, if they could, as Caiaphas treated Christ."

The Historian paused, perhaps for breath. At once our Visitor asked: "Do these Masters of whom you speak, live on earth, and, if so, where?"

Said the Historian. "I understand there are seven degrees of Adeptship. The Adept becomes a Master, or Mahatma, only after the four lower stages have been passed. Beneath the Adept—that is to say, less evolved, less highly developed than he is—are chêlas, or pupils, of seven degrees. All these together constitute what we term the Lodge, which exists both on earth and on all planes of the unseen world. The Lodge is both 'active' and 'contemplative.' Its headquarters on earth has been situated in different places at different times, but it has always had branches in other parts of the world. Some members of the Lodge work in physical bodies; others work in bodies that are super-physical, but which can be made objective to us at will. There are Adepts who travel a great deal. They have been met in London, Paris, New York and elsewhere. They have their own means of avoiding recognition, unless they seek it.

"Do not jump to the conclusion that everyone in history or tradition who

performed wonders was a Master. It is but very rarely that a full Master works openly in the world. It would be waste of spiritual power; further, his visible presence, except at certain turns of the great cycle, would produce a needless and even dangerous commotion. Work in the world is left to lesser members of the Lodge. Masters and their disciples are the servants of Karmic law—of the divine will; and can only come or send in obedience to that law. Apollonius of Tyana, for instance, is referred to sometimes as a Master, but, extraordinary as he was, I think it would be nearer the truth to see in him an Initiate, an Adept, but not a Master. Great natural, though untrained, seers, such as Swendenborg, were not even Initiates; their clairvoyant powers did not carry them beyond this plane of matter.

"H. P. Blavatsky and W. Q. Judge were Initiates. They worked in the world under the direction of Masters.

"Finally, should you come to believe in these things, please remember that the Masters and their disciples labour ceaselessly to lift us out of the mud. We perhaps do not realize that we are in the mud, but we are, up to and over our eyes. Masters surrender the joy of a purely spiritual existence—the reward of all their efforts—solely that they may keep in touch with us, and perhaps save us from earthly suffocation and spiritual death. We have a tendency, intensely strong in most of us, to sit by and watch the other man do it. In America and in England, as in ancient Rome, thousands watch while a dozen play the game. But not even the greatest of the Masters can really help us so long as we are content to play around in the mud. Christ came, offering salvation not to anyone who would repeat the Apostles' Creed in Church, or who would partake of Communion so many times a year,—but to those who would follow where he had gone before; to those who would live the life which he revealed as the path to life eternal. He gave his life to beat a pathway for us; but we must tread it; we cannot be carried along it, though we are helped every step of the way. The very existence of Masters proves that we contain, potentially within ourselves, all that they have become, just as the existence of a full-grown oak proves that an acorn contains potentially within itself the full glory of a perfect tree. We must learn to co-operate with the Masters in their efforts to raise us and all mankind 'till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'"

"You have made a new universe for me," exclaimed our Visitor. "I am very grateful."

"Do not thank us," the Historian answered. "Thank those who brought this knowledge to us, and to whom we owe all that we possess,—including our responsibility."

T.

LETTERS TO STUDENTS

November 29th, 1908.

DEAR ———

I have noted your change of address, and I have to acknowledge your letter of November 15th. I think the plan of study you are following ought to be most fruitful, and I have nothing to suggest with reference to it provided you always keep in mind that the only purpose of study is not that we should know a thing, but that it should enable us to live a better life or to help others to live better lives. So many people study for the sake of study, in order to *know*, which is only a sublimated form of vanity. The greatest saints were as a rule ignorant persons until they showed the truth of the aphorism in the *Gita:* "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time." "Live the life and ye shall know the doctrine," said another of the Great Ones.

I too have been reading the life of St. Francis by Sabatier, and I have found it very interesting indeed, as I do the lives of all the saints. I read them a great deal. They stimulate and inspire me more than anything else I know. . . . . .

As to humanitarian work: many members cannot do theosophical work of the organized kind, but in that case are expected to do any other kind of useful work for others which their environment permits.

The other day I heard the finest compliment which I think was ever paid to Theosophy. A person said that they did not know anything about it, except that the best people they had ever met were theosophists, and that they could not help having the highest respect for any belief that had such a marked effect upon its adherents. Was not that nice? And cannot you see what an immense influence Theosophy would soon have if there were many believers in it who would so influence their friends? It is in this way that we can and should do our greatest work. There is no other kind of propaganda which compares with it.

To have this kind of influence we must begin in very humble ways. It is more by little things than by big things that we impress people. There are many who can make some great sacrifice; but there are few who can always be good humoured at breakfast, who can always be patient and simple and unselfish in day to day intercourse, and who do all this because of the principle involved. The other day a theosophist was invited out to dinner and did not want to go, but it was a duty and she went. Then she had a dreadful headache but still went to the table, and was bright and cheerful and entertaining. The strangers present did not even suspect that she was suffering, but her family knew, and they knew too that she did what she did because she was a theosophist and as a duty. They were full of enthusiastic admiration, al-

though not theosophists themselves. I believe all those people are the better for having known that woman and that incident, and will respect Theosophy much more than ever before, and yet it was a very little and a commonplace thing.

With kindest regards, I am,
Sincerely,
C. A. Griscom.

December 27th, 1908.

Dear ———

I am much obliged to you for the newspaper clippings about the order of the Fifteen. It is one of the countless psychic counterfeits of occultism by which our movement is surrounded, and by which it always will be surrounded as long as it has any real vitality. The law is a simple one. If the Lodge gives out force to the physical plane, as was done in the case of the T. S., it must come down through the psychic plane, where of course it creates an immense disturbance. Any psychic may feel this disturbance, and may get into the currents which are created by it. Hence they get a sort of reflection of the real thing, an echo as it were, which they distort and confuse, and, worst of all, which they often mix with their own evil or sensual minds. This may very easily deceive the unwary or ignorant.

Indeed so dangerous are these necessary reactions of the work of the Lodge, that they may have to consider long and carefully before they determine whether the good they can do will not be overborne by the harm which may result. It is the law which limits what they can do in the world, which limits their time of activity to the last quarter of each century.

The very best possible attitude to all these counterfeit movements is to ignore them; do not think of them or dwell upon them or give them any fresh life by thought and attention. They all die out in time, for they have no real basis.

Fortunately our members have had so much experience with these things, that they are rarely attracted by them, and it is not often that we have to take any notice of them.

With best wishes for the New Year,

I am,
Sincerely,
C. A. Griscom.

February 22nd, 1909.

Dear ———

I have your letter of January 15th. It is quite proper for you to speak to me of the difficulties you have in meditation. It is my hope that I may be able to help you past these difficulties.

The tendency to go to sleep is a very common one and has a simple explanation. We must quiet our personal life if we are to meditate at all, and if we succeed in doing that without awaking our higher life we go to sleep; there is nothing left to be active and conscious. Sleep is nature's method of saving us from going into the astral plane if we fail to reach the higher planes. If it were not for sleep, every time we get so tired that our minds stop working, we should drift into the psychic world. Indeed most people do drift into it for a moment, as they go to sleep or as they wake up. Doubtless you have noticed how all sorts of images and ideas will float into your mind just as you drop off or wake. It has been said that at the moment of waking we are on the threshold of divination, for it is of course equally true that we need not go into the psychic world, but may go into the spiritual world; and this is what we must try to do. We should always go to sleep with the conscious idea in our minds that we wish to pass at once into the spiritual world.

The remedy for the tendency to go to sleep when trying to meditate is, as you yourself suggest, to make the meditation more positive. We must put more force and will into it. There is no limit to the amount of Will in the universe and it is all available for us. We can make so much of it ours as we choose. So seize a big share and make it work for you, make it force your consciousness up into the spiritual world and keep it there.

If you do this, there is no danger of your going to sleep; you will feel that never before were you so fully awake. Needless to say these things are not easy to do. It is what makes saints, and we are all far from being saints; but we must try, try constantly, knowing that every effort counts, and that in the end we shall win out.

I was interested in your account of your friends and their interest in Theosophy. Of course I shall be glad to hear of anything which interests you, and which you think it appropriate to write to me. As we grow older, we see more and more that it is what we are, and not what we do, that really counts and that really has influence, so your friend was right to be the thing and not to label it or to talk about it.

* * * * * * *

With kindest regards and best wishes, I am,

Fraternally,

C. A. GRISCOM.

May 4th, 1909.

DEAR ———

* * * * * * *

You speak of whether or not we are chêlas. . . . . It is both a simple and a complicated matter. From the technical, occult point of view we are not

chêlas, nor anywhere near that point. To be a real chêla means very much more than you understand now, for if you did understand it you would be one. In occultism we only do really understand what we are. A chêla is one who is fully alive on the inner planes; one whose consciousness is centred there instead of in the personality, one consequently, who never for a moment, asleep or awake, loses his consciousness of his real being. Even when going about outer, worldly occupations, he is still living an inner life, which has little or nothing to do with the outer life. This is what is meant by continuous meditation. We must be capable of that before we can be chêlas.

Also a chêla's mind is in such complete harmony, and in such intimate connection with, the mind of his Master, that the Master is always conscious of every thought of the chêla, and the chêla is conscious of just as much of what goes on in the mind of the Master as the Master wishes. It is as if they thought with each other's minds. You will see, therefore, one reason for the insistence upon purity of thought, and you can see how impossible it would be for a spiritual being, like a Master, to have his mind full all the time of the thoughts which we think every day,—petty little envious or jealous thoughts, at the best, and actually evil and impure thoughts in many cases. You will realize that we are still far from chêlaship in the real sense.

But in another sense we are disciples, for we want to be and we are trying to be, and in occultism that counts for everything. We make ourselves chêlas by being chêlas, and until we reach that point, we are disciples just to the extent that we are disciples, that we act and think and talk as disciples. Chêla, as you doubtless know, means simply child. Occultly speaking we are all infants, not even children.

The way to reach the goal, the way to become a chêla, is very simple, and consists in observing, strictly and faithfully, the fundamental laws which control every member of the Lodge from the Dhyan Chohan down. . . . . We must obey these laws with our hearts as well as with our heads and bodies; we must learn to want to obey them, to love to obey them, for only so do they become a vital part of our real life.

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Fraternally,
C. A. Griscom.

October 12th, 1909.

Dear ———

How are you getting along? It has been some months since I received your last letter (which I did not answer for I went to Europe shortly after receiving it).

I trust that your studies are going on smoothly, and, more important than

this, that you are getting a clearer and clearer vision of the spiritual world, a more definite and comprehensive idea of what occultism really means, and what are the lessons of the special life you are called upon to lead.

It does not really matter very much what we do, if we understand the inner things and live up to that understanding.

Sincerely yours,

C. A. Griscom.

February 9th, 1914.

Dear ———

It was very good of you to write me so fully about the state and local work of ———. I return the papers herewith, and I congratulate you all who are associated with this very practical movement to benefit your fellow men.

There are in this country literally a thousand different ways in which people have associated themselves together for the more effective doing of philanthropic and altruistic work. I am glad to see any member of the T. S. associated with and working for any one of these various enterprises.

I have only this comment to make. It is in many cases a question of the halt leading the blind. For instance I am one of the directors of ——— which maintains several houses where many kinds of institutional work are done, and which also maintains about fifteen clergymen and chapels in connection with the prisons, penitentiaries, reformatories, work-houses and hospitals of New York City. It is of course splendid work. It is deserving of every possible support and encouragement. But of all the people with whom I come in contact in this activity, those who need help the most are my fellow directors, who are all rich, prominent and successful men. They have the terrible disadvantage of being satisfied with themselves, and of thinking that they are fit to teach others. They are not. Not one of them is on the right track. They do not realize that the only permanent way of influencing another human being for good, is by example. Spirituality is, and only can be, spread by contagion in the most direct and personal way, and permanent results in work for humanity, in the last analysis, can only be achieved through the elevation of character. Except so far as this element enters into the work of these countless reform and so-called helpful movements, they benefit but those who *give* their time, money and work. I do not believe there are twenty-five people in the United States that realize this truth fully. The directors of ——— meet as often as is necessary; raise money (usually not from amongst themselves); and then hire the most competent people they can get to do the work for them. Their vanity and self-complacency are stimulated by the thought that they are doing work for others, and in the majority of cases I think that their association with ——— does them more harm than good.

The people who are really benefited are the few actual workers, who are

benefited to the extent to which they put personal devotion and self-sacrifice into their work, instead of doing it as a profession and means of livelihood.

I have gone into the whole question somewhat at length, because I think that one duty we members of the Society have, is to understand these principles clearly; and then, as we associate ourselves with these countless different activities, gradually and tactfully to instil into the minds of the others the correct principles, by the way in which we ourselves do our share of the work.

With kindest regards, and best wishes to all the members in ——,

I am,

Very sincerely yours,

C. A. Griscom.

You can be an apostle in the course of the most banal days, in the midst of the most ordinary occupations. From the time that your example is elevating, your dignity unimpaired, your kindness conspicuous, your faithfulness to duty unrelenting, your devotion proved to be supernatural, you have brought God to souls. Through you he will have worked silently his work of redemption.—Hébrard.

REVIEWS

Christianity as Bhakti Marga, by A. J. Appasamy; Macmillan and Co., $1.80.

The scope of this exceptionally interesting little book is more clearly stated in the sub-title: "A study in the mysticism of the Johannine writings," that is, the Gospel and three Epistles of John, but not the Apocalypse. The author is a native of Southern India, perhaps the son of native Christian parents, since there is, in the book, no record of the stress of a conversion. But he is also an ardent and appreciative student of the religious literature of his country, especially of the hymns composed by the Dravidian poets of religious feeling, and, to a lesser degree, of the Upanishads, the *Bhagavad Gita* and some of the Puranas. He has some acquaintance with the great Master of Southern India, Shankara Acharya, but is not attracted by him, and falls somewhat short of understanding him. Dr. Appasamy has studied at Harvard and Oxford, and this book was first written as his thesis for the degree of Doctor of Philosophy at the great English university. In England he met Baron Frederick von Hügel, to whose memory, as a noted student of mysticism, the book is dedicated, and Canon Streeter, with whom he collaborated in a work on mysticism, *The Sadhu*.

Since his book is popularly written, and intended and is likely to be genuinely helpful to students of religion both in India and in the West, we are prepared to find him defining Mysticism as "the communion of the human soul with a personal God," the only expression that is intelligible to certain minds. But it is clear that he uses the word "God" with many meanings, as the Absolute, as the Logos, and as the divinity revealed in a Master. Perhaps he has in mind, in using the expression just quoted, the communion of the soul of the disciple with his Master, and in particular the Master Christ. To keep this more precise definition in view, while reading the book, will make much of its meaning clearer.

In spite of his long immersion in the academic tradition of two great Western universities, he braves the critics by declaring his belief that the Gospel and Epistles of John were written by the beloved disciple himself, or by one of his disciples, saturated with his spirit and drawing on his knowledge of Jesus. But he seems to concede too much to these critics, when he suggests that John, or his disciple, to a considerable extent transformed the teaching, and even the acts, of Jesus, writing what was in fact a philosophical and mystical treatise of his own about the great figure of his Master, rather than a history, truer in fact and deeper in insight than the narratives of the three synoptic Gospels. Dr. Case has recently put forward sound arguments to indicate that the fourth Gospel is more trustworthy than the others in three particulars: first, the duration of the ministry of Jesus, as nearly three years, rather than a few months only; second, as to the earlier part of the mission in Judea, hardly touched on by the Synoptics; and, third, as to the day of the crucifixion. All these instances point, as Dr. Case shows, to the testimony of an eyewitness, though he hesitates to identify that eyewitness as the beloved disciple John. But the same reasoning applied to the discourses in the fourth Gospel would indicate that they are at least as accurate, if not more accurate reports, than the sermons and parables in the Synoptics; that they represent, with special fidelity and insight, the heart of the teaching of Jesus. Then, instead of saying "the mysticism of the Johannine writings," we should say "the mysticism of Jesus, as recorded by the beloved disciple."

Dr. Appasamy discusses a series of passages in the Gospel and Epistles of John with a clear

mind and a reverent spirit, illustrating his thought by parallel expressions from the great hymns of the Dravidian religious poets, and, in a lesser degree, from older Sanskrit scriptures. The passages discussed are: the opening verses of the Gospel, with the Logos doctrine; portions of the great farewell discourse; the fourth chapter of the first Epistle; part of the twelfth chapter of the Gospel; part of the sixth chapter; verses of the third and fifth chapters; and finally, as shedding light on Jnana Marga, "the way of wisdom," part of the fourteenth chapter.

He shows deep insight when he writes: "The attainment of salvation by suffering is not a specially Christian idea; the moral quality of suffering is. The highest faculties of man are trained in the school of Christ's suffering"; it would have been even truer to say "Christ's continued suffering." He emphasizes a vital moral principle when he says: "Bhakti is the offering of our whole personality to God. It is not a cult of personality. We do not follow it in order to develop our thought, enrich our feeling, or strengthen our will. But in practising Bhakti we are enriched and strengthened along all these lines." This is really the teaching of pure disinterestedness on which the *Bhagavad Gita* lays such stress. The chapter on Prayer is particularly valuable, at once lucid and reverent.

C. J.

The House of Fulfilment, by L. Adams Beck; T. Fisher Unwin, 1927.

The Man Who Was Born Again, translated from the German of Paul Busson by Prince Mirski and T. Moult; Heinemann, 1927.

Both these books purport to be "occult" novels; both of them, in widely different ways, are pernicious. The first is absolutely moral in any ordinary sense, but hopelessly cheapens everything it touches, from Yoga to Adeptship. Its picture of Masters and of discipleship would be ridiculous if it were not so shocking to those who reverence these great ideals. Take *Monte Cristo*, add some *Zanoni*, the mountains of Kashmir, a Tibetan monastery or so, some Buddhism and plenty of saccharine; dress these to the taste of a gaping imagination,—and the book is written. The second is the opposite pole of the first: it is coarse, brutal, insufferable. The "hero," having lived a life much lower than that of animals, dies and reincarnates, and then promptly becomes a chêla, with the creed: " After much suffering and trouble the Germans will some day become the chosen nation, and the salvation and redemption of the world will come from them." Sex, as may be imagined, is the key to everything, including Adeptship. We can only hope that no one will imagine that either of these books is in any way representative of Theosophy.

T.

Selected Letters of Baron von Hügel, edited by Bernard Holland; J. M. Dent & Sons, London and Toronto; price, $7.00.

Baron von Hügel was domiciled in England when the World War began. He immediately declared himself wholeheartedly on the side of the Allies and became a British subject, serving on the war committee which was concerned with the religious instruction of British soldiers.

Some readers of the THEOSOPHICAL QUARTERLY already know Baron von Hügel as the author of a scholarly and philosophical study of Saint Catherine of Genoa and other works. But he is especially interesting because, through a long and active life, he strove hard to reconcile intellectual honesty with devoted membership in the Roman Catholic Church. He was in close touch with the leaders of the Modernist movement, which began with the century and was crushed in the year 1910. His letters to Father George Tyrrell are the most valuable part of this collection, from the point of view of contemporary history.

One of the letters to Father Tyrrell contains an interesting and thoughtful criticism of the standpoint of *some* at least of the Christian mystics, which deserves to be quoted at length:

"The primary function of religion is not the consoling of the natural man as it finds him, but the purification of this man, by effecting an ever-growing cleavage and contrast between his bad self, and the true, enlightened self-love that clings to the true self; and the deepest, generally confused and dumb, aspirations of every human heart, correspond exactly to, and come from precisely the same source, as the external helps and examples of miracle, Church or

Saint. The true exceptional is thus never the queer, but the supremely normal, and but embodies, in an exceptional degree, the deepest, and hence exceptional longings of us all.

"This purification must take place by man voluntarily plunging into some purifying bath or medium of a kind necessarily painful to the false, surface, immediate, animal man, and necessarily purifying where willed and accepted by the true, inner, remoter, spiritual self.

"And now I have reached the point where I would part company with them (the Mystics).

"They teach us as far as possible (their practice is generally fuller and about all I want) that the soul gains this purification by turning away from the particular, by abstraction, and absorption more and more in the general, as leading away from the particularity of the creature to the simplicity of the Creator. There seems, I think there actually *is*, no logical place in this theory for science, at least experimental, observing science; and the motives for (ever costing) reform in and of this visible world are weakened or destroyed.

"I would like the teaching to run thus:

"As the body can live only by inhalation and exhalation, nutrition and evacuation, etc., and as the mind can only flourish by looking out for sensible material and then elaborating and spiritualising it: so the soul can live, to be fully normal in normal circumstances, only by a double process: occupation with the concrete and then abstraction from it, and this alternately, and so on. If it has not the latter it will grow empty and hazy, if it has not the former, it will grow earthly and heavy."

By the "concrete" Baron von Hügel means such work as that of Darwin, whom he finely describes as "a deeply attractive mind and heart: humble, self-diffident, with the grand, semi-dumb objectivity of the instruments of God in the world; without a touch of 'cleverness'; ever effecting more than he knows or can at all master himself."

Many passages in the letters show that he was interested, not in one Church or one religion only, but in the spirit of religion everywhere. Thus he writes:

"Abbot Butler in his *Western Mysticism*, soon to come out, will, he tells us, give the exact words in which St. Augustine treats the Ecstasies of Plotinus as genuine and from God. I think we ought to work this testimony particularly, since never was there a man less liable to any washy liberalism than St. Augustine, and since he had here to do with a Pagan."

One of the most attractive passages is concerned with an even greater Pagan than Plotinus:

"I was surprised to find that Mr. Thorold carefully drove home the fact that at least primitive Buddhism is without any conviction or idea of God. I thought I had in my *Eternal Life* made it quite clear that I was fully aware of the fact and that, at the same time, I thought I could actually use it as so much evidence in favour of my general contention. I still think that a downright observation on the part of those Buddhists as to the sickening character of all mere change, that their longing for Nirvana, for a complete cessation of all consciousness such as theirs, thus penetrated with a sense of mere change and hence of pure desolation, I think that this is quite magnificent as a prolegomenon of all religion. I take it to my mind quite simply as one of the most striking effects of the Real Presence of God also in those men's hearts. It is because they have the dim, inarticulate sense of what the Abiding means that the mere slush of change is so sickening, a change not of growth, not of full establishment of Faith and Light, but a sheer racket; something fairly like what the evening papers of our most enlightened times tend to produce in the minds of their unhappy devotees."

This may not be an adequate expression of the wisdom of Buddha, any more than the author's understanding of the Mystics can be regarded as complete (for even in the passage quoted, he does not do them justice). None the less his views are singularly refreshing in many ways.

C. J.

Men and Thought in Ancient India, by Radhakumud Mookerji, M.A., Ph.D., Professor and Head of the Department of Indian History, Lucknow University. Macmillan and Company, 1924; price $2.60.

Professor Mookerji is a Kulin Brahman, a member of one of the four families most highly esteemed in Bengal. The name means, "He whose vehicle is the mouth of Brahma." In harmony with it, he has set himself to record something of the spiritual and universal signifi-

cance of the history of India. The record is a valuable one. The first three figures carefully and faithfully drawn, Yajnavalkya, the Buddha, and King Asoka, have indeed a universal message. Professor Mookerji has the true instinct of an historian.

If we have a general criticism to make, it is that he too much subordinates himself to Western authorities. The first section, dealing with Vedic times, is strongly coloured by Max Müller's views and the Oxford atmosphere which dominated him, especially to the detriment of ancient chronology. The second section is rather too dependent on the work of Rhys Davids, but it contains many valuable things. Among them is the following: It seems that one of the Bharadvaja Brahmans called the Buddha "a camel and an ass"; to which the Buddha replied, "Abuse that is not answered is like the food rejected by the guest which reverts to the host." This is at once far more courteous and far keener than the traditional *Tu quoque.*

The section on Asoka, to give his name the Pali form, is probably the best in the book. We get the impression that Professor Mookerji made pilgrimages to the score or more of rock inscriptions, scattered all over India, which record the life of this remarkable convert to the Buddha's teaching. One of these inscriptions, he translates as follows:

"On the roads I have had banyan trees planted to give shade to man and beast; I have had groves of mango trees planted; at every mile I have had wells dug; rest-houses have been erected; and numerous watering-places have been provided by me here and there for the enjoyment of man and beast." This monarch of twenty-two centuries ago also established hospitals and botanical gardens.

The sections on Samudragupta and Harsha, the first a contemporary of Constantine, the second born shortly after the death of Gregory the Great, are equally valuable and well written. Though these two militant monarchs are of less universal significance, their stories serve to bridge serious gaps in our knowledge of India. Just as the history of Asoka rests on the foundation of rock inscriptions, so the story of Samudragupta is confirmed by the discovery of coins. In this way, both receive material corroboration.

We should like to come back to the earlier period, described in the section devoted to Yajnavalkya. Professor Mookerji writes:

"The foundations of Indian Civilization were fixed roughly during the period 2000–1000 B. C., when the Indo-Aryans began and nearly completed their work of colonizing and civilizing the Indian continent."

The date is an echo of Max Müller. It is not the result of trustworthy original work, such as we find in the sketches of Asoka and Samudragupta. In return for the genuine pleasure which his well written book has given us, we should like to repay the author by advising him to read certain articles on the modern garbling of ancient Indian chronology, originally published in the *Theosophist* in the closing months of 1883, and republished in *Five Years of Theosophy.*

C. J.

An Anthology of Mysticism and Mystical Philosophy, with Notes by the Compiler, William Kingsland; Methuen and Co., London, 1927; price, 7s. 6d.

This is a collection of quotations by well-known authors, covering such subjects as the Absolute, Cyclic Law, Death, Evolution, Free Will, Heaven and Hell, Mind, Materialism, and so on through the alphabet. The Compiler is more interested in the mental or philosophical aspect of his subject, than in the mysticism of experience, and in no case does he depart from the beaten track of quotation; but his book is the only one of its kind known to us, and contains much of value from Bergson, Böhme, Chuang Tzu, Du Prel, Eckhart, Hermes, Huxley, Anna Kingsford, Max Müller, Plotinus, Royce, Underhill, and other similar sources.

H.

QUESTIONS AND ANSWERS

QUESTION NO. 336.—*I have heard it said that it is well to say a prayer before commencing each duty of the day; also that it is not right to say prayers in reference to our business affairs. I do not understand why it is not just as important that our business affairs should be well done as it is that our other material affairs should be.*

ANSWER.—The purpose of prayer is to raise the consciousness to a high spiritual level, receptive of spiritual and divine direction. In this sense it should precede, and accompany, all undertakings. But this is something quite different from praying for personal success, the gratification of one's personal wishes and desires, whether in business or in anything else. Every prayer should include the clause: "Not my will, but Thine." J.

ANSWER.—There can be no difference in principle between business duties and other duties; and so there is every reason why we should pray to do them all well. That is why they are set before us as duties. If, however, our motive be material gain for ourselves, without thought of others or of how the work itself is done, we weight our prayers with lead, and they are most unlikely to rise to the plane where the Masters dwell. Prayer that reaches the spiritual world, must contain some element from that world, something of selflessness or self-sacrifice, some love of others or of an ideal, some aspiration toward the Masters or the cause they serve. These things are the wings of prayer, without which it falls back to earth. J. F. B. M.

ANSWER.—Whoever is reported to have said that "it is not right to say prayers in reference to our business affairs," probably did not in any sense mean that it was wrong to pray for help to transact legitimate business as thoroughly, as honestly, and as speedily as possible. The admonition was no doubt directed against petitions for success in business which would lead to purely personal gain; which would redound to one's own glory or profit,—a prayer, for instance, that one might make more money, knowing that the desire sprang from a wish to appear well in the eyes of the world, or a prayer for business advancement which was the fruit of ambition, not because of a desire to enlarge one's sphere of usefulness; or a prayer for increase of salary because one would like to live more luxuriously, or for some equally unworthy and egotistic object. T. A.

ANSWER.—It is just as important. Our business affairs are our duties of the moment. We have this business problem, that business opportunity, perhaps some business complication, because they are the particular things we *need* at that particular moment; because through them we may learn, may grow; may learn, perhaps, to teach others. We would not dare to pray that this or that business result may be accomplished, that we may gain some particular advantage. But to avoid even a suspicion of such selfishness of motive, knowing that of ourselves we can accomplish nothing aright, we should and must pray that the hearts and minds of men may be so ruled, that events may be so ordained, that we may so act in the right way at the right time and in the right place, that the deeper purpose and meaning at work behind the outer screen of our business affairs may be accomplished, and so our Master may be glorified. C. R. A.

ANSWER.—The Theosophical Society, being a living soul, and incarnating in a very evil world, inevitably, during its youth, contracted measles and mumps and various other feverish

ailments of that kind. Also, in the person of some of its members, it passed through a stage—not uncommon in youth—when certain affectations were "the thing"; and it should be remembered that nearly all affectations spring from laziness or some other form of self-indulgence. One of these early affectations, to which many members fell a prey, was that of perfect indifference to money: ravens, sent by the Lord, fed Elijah; the Lord doubtless would send his ravens to feed them. They forgot that not everyone is an Elijah. They also forgot that it was written: "In the sweat of thy face shalt thou eat bread"—not otherwise. No; they were interested in Theosophy; they preferred to give their time to Theosophy; money was gross, and a spiritual person looked at it askance.

As usual, there was an element of truth in this extreme. More men have been ruined by money than by the lack of it; in fact, there is not one man in a thousand who can survive, spiritually, its possession. On the other hand, lack of sufficient money very often is due to a moral defect,—to carelessness, laziness, need of self-discipline, of concentration, of system, of right consideration. People are so busy that they have no time to keep accounts; they cannot say "no" to a borrowing acquaintance; they are full of a sense of their own superior principles, and, not content with this ("riches" enough, surely!),they are everlastingly asserting this superiority, either explicitly or by innuendo, in their dealings with other men.

Therefore, whether our obstacle be riches, or the causes which make for poverty, we should pray without ceasing for understanding of our weaknesses and for the energy with which to conquer them. It is our fault, due to our blindness, if our "business affairs" are not as much part of our inner life as a T. S. Branch meeting. T.

QUESTION NO. 337.—*In the last Convention report one of the speakers is quoted as saying that he believed the great workers in the T. S. were as much present at that Convention as were the members who were there in their physical bodies. Would it be possible for such persons to impress their thoughts on the members present? If so, then what difference is there between that and some of the impressions received by spiritualistic mediums?*

ANSWER.—A speaker at a T. S. Convention may try to impress his ideas on his audience through their outer physical ears. A Master may reach the inner ear, the hearts and minds of those who, striving to serve the Movement that he serves, eagerly desire his guidance; but he would never seek to impose his will upon them or interfere in any way with their free will. A medium makes himself utterly negative, his will abdicates and permits his instrument—his body—to be used without restraint by unknown influences. A chêla is always in complete control of his instrument. A medium abandons all control to outside and often thoroughly evil dominance. J. F. B. M.

ANSWER.—Possible, yes; depending upon the extent, if any, to which the members present were able, individually and collectively, to receive such impressions. Surely no individual possessing finer sensibilities to any degree, could be present at a T. S. Convention and fail to be conscious of a rarified atmosphere, of a wearing thin of the veil. The extent of this consciousness, in its turn, would depend, of course, upon the degree to which the sensibilities of the individual had been refined and purified.

All the difference between drinking from a flowing spring of clear, crystal, living water, and drinking from a stagnant, foul and muddied pool! In the one case, we are in contact, to whatever extent it may be, with the spiritual world. In the other, we touch the psychic world on its lower planes, and drink disease and death. C. R. A.

ANSWER.—At night, if one enter a dark room where there are flowers, without seeing them, one says: "Here are roses, here is jasmine." So our consciousness may be aware of the presence of beings unseen. Indeed, are we not always aware of the quality of consciousness of those whom we see—not by the sense of sight but by a more subtile sense?

Surely the great difference between the impressions we may receive at Convention, and the communications received by a medium, is in their *source*. We are told that only the astral "dregs" of the "departed," and the lowest types of beings, bound by material desires and

Karma, remain near enough to the material planes to be drawn to mediums whose call to them is either one of vulgar curiosity or for financial gain. The positive, active consciousness of a great soul is otherwise engaged in the next state, as it usually is, in this.

The Masters who attend the Convention come with the purpose of sharing with us their power and love, and if our own level of consciousness be attuned to their vibration, we shall certainly be perfectly aware of their presence.

The great of all the worlds require no mediums, only that men should respond to them upon their own plane. ST. C. B.

ANSWER.—An appeal to the history of the T. S. may throw light upon the differences sought. Did Madame Blavatsky and Mr. Judge use mediums for the purpose of imparting teaching to distant pupils? They did not. They are also on record as declaring that after death they would not communicate through mediums. Both frequently wrote on the evils of mediumship, explaining its harmful effects on the medium and on those who attend séances. Obviously, therefore, spiritually awakened beings, whether in or out of incarnation, would refuse to use mediumistic means of reaching those whom they wished to inspire and to teach. To be sure, much that is given out through mediums is highly hortatory and bristles with advice; but at best, the whole tenor of it is reminiscent of children playing at teaching school. Thus we might list the differences as, (1) in point of origin; (2) in motive; (3) in means used; (4) in results produced. A. B.

ANSWER.—The questioner could probably have answered his question for himself, by reasoning from the known to the unknown. Thus,—begin by imagining a T. S. Convention at which only those in physical bodies are present. Some speak, and perhaps influence us by the spoken word; but the majority remain silent, and, in one sense, almost unnoticeable. Have the thoughts of these people no influence? Imagine that one of them has been a member of the Society for many years; has loved it always, and has greatly loved the Masters who founded it; has laboured for it and for them; has suffered for it, sacrificed for it, yearned over it. Imagine that member's heart and prayer and aspiration and longing at a T. S. Convention. Would it be necessary for him to "project his thought" at others in order to influence them? He would be "a living flame of love": would only "mediums" present catch fire from his fire? Is there no such thing as spiritual contagion? What difference between him, or her, and another member, perhaps equally devoted, who happened to die a few years ago? Does death deprive us of our love! And what imaginable connection is there between this burning prayer of the soul ("whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth"), and the vulgarity of a spiritualistic séance! O slow of heart to believe, when all you are asked to believe is in the power of pure devotion! Must we drag all things down to the level of our little minds? Do the stars "impress their thoughts" upon us? And are we "mediums," or anything resembling mediums, if, once in a long while, we are lifted above ourselves by the passion of those, whether "dead" or living, who behold, as we perhaps do not, a Passion greater than their own, with its eternal promise of a glory transcending hope. T.

NOTICE

The regular meetings of the New York Branch of The Theosophical Society are held at 64 Washington Mews, on alternate Saturday evenings, beginning at half past eight and closing at ten o'clock. There will be meetings on January 14th, 28th; February 11th and 25th; March 10th and 24th: April 7th, 21st and 28th; May 12th and 26th. Visitors are welcome. The location of 64 Washington Mews is on the north side of the Mews, the first Studio east of the Fifth Avenue entrance—the Mews running midway between 8th Street and Washington Square, North.

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The Theosophical Society

Founded by H. P. Blavatsky at New York in 1875

THE Society does not pretend to be able to establish at once a universal brotherhood among men, but only strives to create the nucleus of such a body. Many of its members believe that an acquaintance with the world's religions and philosophies will reveal, as the common and fundamental principle underlying these, that "spiritual identity of all Souls with the Oversoul" which is the basis of true brotherhood; and many of them also believe that an appreciation of the finer forces of nature and man will still further emphasize the same idea.

The organization is wholly unsectarian, with no creed, dogma, nor personal authority to enforce or impose; neither is it to be held responsible for the opinions of its members, who are expected to accord to the beliefs of others that tolerance which they desire for their own.

The following proclamation was adopted at the Convention of the Society, held at Boston, April, 1895:

"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane, and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics*.

"And lastly, it invites to its membership those who, seeking a higher life hereafter, would learn to know the *path* to tread in this."

Applications for membership should be addressed to the Secretary T. S., P. O. Box 64, Station O, New York.